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Cross-cultural dimensions of heritage interpretation
in New Zealand national parks:
A case study of Aoraki/Mount Cook National Park

A thesis
submitted in partial fulfilment
of the requirements for the Degree of
Master of Parks, Recreation, and Sport Management

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by
Tomohiro Hara

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Abstract of a thesis submitted in partial fulfilment of the requirements for the Degree of Master of Parks, Recreation, and Sport Management.

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by

Tomohiro Hara

Heritage interpretation is an educational activity designed to develop visitors' deep appreciation and enjoyment of heritage resources through first-hand experiences. Previous research has established that heritage interpretation delivered appropriately, can contribute to conservation objectives and meaningful recreation experiences for visitors to protected areas. While the merits of heritage interpretation in mono-cultural contexts are well documented, the extent to which such benefits are evident in cross-cultural settings is less clear. Due to possible cultural difficulties in international tourism settings, heritage interpretation in protected areas is often delivered by commercial tour guides who communicate between the resource management agency and cross-cultural visitors. Considering heritage interpretation both as a message-delivery process and as a meaning-making process, the current research aims to critically analyse cross-cultural communication between cross-cultural visitors, the resource management agency and tour guides in heritage interpretation settings, with an emphasis on the role of tour guides. This thesis outlines a case study of heritage interpretation for Japanese visitors to Aoraki/Mount Cook National Park and presents the results and discussion about heritage interpretation for cross-cultural visitors. Data from the fieldwork, undertaken in May 2011, is presented, and the results of 17 semi-structured interviews, conducted with managers and staff of the national park and guiding companies, are discussed. Ultimately, this project will provide insights into how heritage interpretation can best be delivered to cross-cultural visitors so that it achieves the interpretation goals of resource managers and tourism operators in protected areas.

Keywords: *Heritage interpretation, Japanese visitors, New Zealand national parks, Aoraki/Mount Cook National Park, New Zealand, qualitative research, tour guides*

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List of Abbreviations

The following table describes the significance of various abbreviations and acronyms used throughout the thesis.

Abbreviation	Meaning
AMCNP	Aoraki/Mount Cook National Park
DOC	New Zealand Department of Conservation
EROT	Enjoyable, Relevant, Organised and Themed
FIT	Free and Independent Traveller
HL	Host Language
ICC	Intercultural Communication
ICOMOS	International Council on Monuments and Sites
IDV	Individualism Index
LTO	Long-Term Orientation index
MAS	Masculinity index
NAI	National Association for Interpretation
PDI	Power Distance Index
SEHAC	Sir Edmund Hillary Alpine Centre
TL	Tourist Language
UAI	Uncertainty Avoidance Index
UNESCO	United Nations Educational, Scientific and Cultural Organisation
USNPS	United States National Park Service

Chapter 1

Introduction

1.1 Introduction

Heritage is our legacy from the past, what we live with today, and what we pass on to future generations. (UNESCO World Heritage Centre, 2008, p. 5)

Heritage can be considered to be an “elusive concept” (Kelly, 2009) which is nevertheless valuable to many people to conserve and pass on to future generations. Heritage is recognised at multiple levels in our society, including at the global level, in World Heritage Sites. Organisations, such as UNESCO, have acted to conserve cultural, natural, and mixed heritage in our society by providing conservation education and communication (UNESCO World Heritage Centre, 2011). Communication for conservation is considered important in the management of heritage resources (Jacobson & Robles, 1992).

Many heritage resource managers employ information-based visitor management tools to communicate their messages to their visitors. As “an educational activity” (Tilden, 1977), heritage interpretation is employed as one of these visitor management tools (Bramwell & Lane, 1993; Kuo, 2002; MacLennan, 2000; Mason, 2005; Moscardo, 1998), which has been proven its effectiveness in delivering conservation messages to visitors in some areas, such as protected areas (Littlefair, 2003; Lück, 2003; Madin & Fenton, 2004; Marion & Reid, 2007; Orams, 1997; Powell & Ham, 2008; Wiener, Needham, & Wilkinson, 2009; Winter, Sagarin, Rhoads, Barrett, & Cialdini, 2000).

Many tourism operators also employ heritage interpretation as a tool to provide their clients with a quality experience. Heritage interpretation can be considered as an ‘attraction’ (Moscardo & Ballantyne, 2008) to entertain tourists, as well as to facilitate tourists’ learning experiences about nature, culture, and history of the area (Lück, 2003; Orams, 1997; Stewart, Hayward, Devlin, & Kirby, 1998; Wearing, Edinborough, Hodgson, & Frew, 2008). Therefore, heritage interpretation is utilised as a communication process for visitor services, from a service provider’s perspective, as well for visitor management from a resource manager’s perspective.

This communication process involves greater complexity when it comes to cross-cultural settings, such as international tourism in protected areas. While heritage interpretation is designed to communicate key messages and to share meanings with visitors, which host organisations and service providers intend to deliver, it may result in misunderstanding or misinformation, if poorly executed. This might be especially the case in communication settings involving cultural differences between communicators.

Such miscommunication may potentially render the communication effort ineffective, or worse, result in harm to the 'heritage' resource. With the boom in 'heritage tourism' (Timothy & Boyd, 2003), the potential and challenge for heritage interpretation has never been greater. That cultures cross in some of these tourism settings creates an additional layer of complexity for communicators to ensure that key messages are delivered effectively.

The interpretation literature in the past has pointed out the importance of considering cross-cultural matters in communication settings (Beck & Cable, 1998; Knudson, et al., 2003), but most documentation about heritage interpretation is limited to mono-cultural contexts. Little research has been undertaken regarding cross-cultural communication in heritage interpretation settings (Staiff, Bushell, & Kennedy, 2002). This is surprising given the significance of heritage interpretation in protected areas, and the numbers of international tourists visiting protected areas. Some issues in cross-cultural translation of heritage interpretive signs have been pointed out by some researchers (Saipradist & Staiff, 2008; Staiff & Bushell, 2003); however, there is still scope for the exploration of cross-cultural dimensions of heritage interpretation in protected area settings (Staiff et al., 2002).

In addition, tour guides' roles in international tourism settings are considered important for communication between hosts and visitors (Cohen, 1985; Cohen & Cooper, 1986; Yu, Weiler, & Ham, 2002). Their roles as 'cultural brokers' (Cohen, 1985) and 'cross-cultural mediators' (Yu et al., 2002) in interpretive settings can be played differently depending on how they can deliver messages and mediate meanings consistently in communication. Since little research has investigated tour guides' roles (Ying & Simkin, 2009; Yu et al., 2002), especially in heritage interpretation settings, cross-cultural dimensions of heritage interpretation can be approached from the perspectives of cross-cultural communication between host protected area managers, international visitors, and tour guides.

The current study aims to investigate cross-cultural dimensions of heritage interpretation in protected areas in New Zealand contexts. Given the significant number of international visitors to some New Zealand national parks, the current study focuses on heritage interpretation for Japanese visitors to Aoraki/Mt Cook National Park, as a case study, with an emphasis on tour guides' roles.

1.2 Statement of the problem

Three problem areas are identified in relation to heritage interpretation for international visitors in New Zealand national parks. First, it is not yet clear whether guidelines about interpretation for international visitors, which are set and encouraged by international and national organisations such as the International Council of Monuments and Sites (ICOMOS) and the Ministry of Tourism in New Zealand, are practised by field practitioners. ICOMOS provides its 'interpretation charters' (ICOMOS, 2007) to world heritage site managers to assist with the communication of key conservation messages to

potentially diverse groups of visitors. The Ministry of Tourism in New Zealand issued the Tourism Strategy (New Zealand. Ministry of Tourism, Tourism New Zealand, & Tourism Industry Association New Zealand, 2007) to encourage national park managers and tourism operators to provide interpretation about sustainable tourism practices in protected areas to both domestic and international visitors. Little evidence has been found to confirm that national park managers have made good use of the guidelines and policies. Some researchers have claimed that consideration of cross-cultural aspects of heritage interpretation, in order to appropriately deliver key messages to international visitors to many national parks in the global contexts, is lacking (Booth & Mackay, 2007).

The second problem is that the management plans of protected areas, at a regional level, seem to be limited in their approach to investigate how interpretation is provided for international visitors. In the New Zealand context, each national park has its management plan, including plans for interpretation provision. According to Aoraki/Mount Cook National Park Management Plan (Department of Conservation, 2004), the resource management agency, the Department of Conservation (DOC), provides interpretation for visitors through the opportunities at its visitor centre, on the trails, and with commercially operated activities. While the Department is aware of the variety of international visitors to the national park and their participation in interpretive settings, it is yet to investigate how interpretation is provided to international visitors by tour guides and whether the interpretive messages intended by the Department are consistent with the messages delivered by tour guides. Such questions need to be asked in order to fully understand how interpretation is provided in New Zealand national parks. These questions can be answered by approaching interpretation providers, such as park personnel and tour guides.

The third problem is that interpretation for international visitors rarely has been studied from a theoretical stance. While interpretation is provided for international visitors in the field, as well as for domestic visitors, little attention has been paid to the communication process involving cultural differences, which, for the purposes of this research, is regarded as cross-cultural communication, or the cross-cultural aspect of interpretation in protected areas. According to the recent studies about interpretation for visitors with cultural backgrounds different from the dominant culture of the nation (Staiff et al., 2002), little research has been conducted on interpretation for international visitors to protected areas. Many protected areas in the global context have not yet considered the importance of interpretation for international visitors. It is important to investigate how cross-cultural communication may influence the context and the delivery of interpretation in protected areas.

1.3 Purpose of the study

In light of these problems, the current study aims to explore how cross-cultural communication between protected area managers, international visitors and tour guides, may influence interpretation in protected areas from the perspectives of key stakeholders (protected area managers and tour guides). In order to pursue this research aim, five research questions were developed.

1.4 Research questions

There are five research questions for the current study.

1. What constitutes heritage interpretation for international visitors to New Zealand national parks?
2. How do protected area managers aim to communicate key messages with international visitors and tour guides?
3. What roles do tour guides play in delivering heritage interpretation messages to international visitors?
4. To what extent are the messages intended by the protected area managers consistent with the ones to be delivered by tour guides to foreign visitors?
5. How does cross-cultural communication between protected area managers, tour guides, and foreign visitors contribute to heritage interpretation?

In order to address these questions, the current research uses a case study of interpretation for Japanese visitors to Aoraki/Mount Cook National Park, New Zealand from the perspective of the Department of Conservation (DOC) and tour guides.

1.5 Limitations

The current study has some limitations. Only the perspectives of tour guides and DOC perspectives are considered since the current study aimed to explore interpretation from the providers' perspectives. It will be important to include Japanese tourists' perspectives, as well, to fully understand Japanese visitors' experiences in relation to interpretation in Aoraki/Mount Cook National Park (AMCNP).

Second, the current study is limited in its choice of the season and year of research activity. Data was collected in May 2011, which was after the earthquakes in Christchurch and North-Eastern Japan. The significant impact of the earthquakes was observed in the decrease of Japanese visitors to major destinations in New Zealand, including AMCNP. While it was originally planned to approach all the communicators in interpretive settings (DOC, tour guides, and Japanese visitors), the plan was modified to collect data only from interpretation providers (DOC and tour guides).

Third, due to the Canterbury earthquakes in 2011 and the resulting impacts on tourism in New Zealand, the current study limited the perspectives of interpretation to tourism in protected area settings. The study focused on the perspectives of interpretation providers, including DOC and tour guides. The perspectives of DOC and tour guides may not be consistent with Japanese visitors' perceptions of the roles of interpretation providers, interpretive settings, and the content of interpretation. However, by focusing on the providers' perspective, the study aimed to explore how interpretation in AMCNP is planned and implemented for communication settings with Japanese visitors.

Fourth, the findings of the current study cannot easily be generalised to other settings. Since the study employed a case study approach, it is important to consider the findings and implications specifically for the case of AMCNP. The uniqueness of the national park, which has accommodation and guiding companies located within the park, may influence the outcome of interpretation for Japanese visitors, compared with other national parks in New Zealand.

Fifth, the current study has a limitation in the selection of tour guides. The researcher selected the major guided activities in AMCNP in which Japanese visitors participate, as well as the guide research participants who have frequent contacts with Japanese visitors in the guided activities. Three guided activities and two interpretive facilities operating within the national park were selected to represent the interpretive settings for Japanese visitors in AMCNP.

Sixth, given that the current study employed semi-structured interviews with DOC personnel and tour guides and document research in referred literature, it does have methodological limitations in terms of the quantity and quality of data collection. While interviews can collect opinions directly from the persons who have knowledge of, and experience with, Japanese visitors in interpretive settings, the reliability and validity of the interview data require verification. Asking both DOC personnel and tour guides interview questions about the same contexts, but modified appropriately for the types of interviewees, provided different perspectives on the same contexts. Further data collection by means of participant or direct observation in the DOC Visitor Centre or guided activities, may help to validate the findings from the interview data.

1.6 Significance of the study

The current study aims to make some contributions to the field of heritage interpretation in New Zealand and globally. First, this thesis will provide case study findings about how Japanese visitors are perceived by the park manager and tour guides and how heritage interpretation is provided to the visitors. This inquiry, conducted in a popular World Heritage national park, provides some insights about how to provide interpretation to international visitors. Second, the study will advance understanding of how to evaluate heritage interpretation from the perspective of sustainable tourism

practice. National tourism policies and national park management policies require an understanding of how heritage interpretation can be provided in cross-cultural settings. Such understanding will provide some insights into the evaluation of communication with key conservation messages. Third, the study will contribute to the theoretical understanding of the influence of cross-cultural communication on heritage interpretation. A conceptual framework and some theoretical explanations of cross-cultural aspects of heritage interpretation will be useful for future research.

1.7 Thesis organisation

This thesis comprises six chapters. Chapter two provides some contextual background to heritage interpretation, pointing out the problems and gaps in cross-cultural aspects in the field and research. In order to investigate cross-cultural aspects of heritage interpretation, the chapter reviews some key components of interpretation concerning cross-cultural communication, cross-cultural tourist behaviours, and tour guides' roles. In addition, related literature and documents in the New Zealand context are reviewed.

Chapter three outlines a case study of heritage interpretation involving Japanese visitors to Aoraki/Mt Cook National Park (AMCNP) with some emphasis on tour guides' roles. Chapter four introduces the qualitative methods used to collect data about heritage interpretation settings for Japanese visitors as perceived by DOC personnel and tour guides.

Chapter five presents the findings of the fieldwork. The chapter outlines: the perceived characteristics of Japanese visitors from the perspectives of DOC and tour guides; the characteristics of heritage interpretation settings facilitated for Japanese visitors; the roles of DOC and tour guides in interpretation in AMCNP; and a comparison of the themes and messages which DOC and tour guides intend to deliver to Japanese visitors.

Chapter six presents the discussion of how cross-cultural communication may influence heritage interpretation in AMCNP by linking the reviewed literature with the study findings. The implications of the research findings are also presented. The thesis concludes with some recommendations for future research.

Chapter 2

Literature review

This review considers literature from the fields of heritage interpretation, tourist behaviour, tour guides' roles, and cross-cultural communication. The review of the heritage interpretation literature provides some definitions, aims and purposes, and functions of interpretation in both tourism and protected area settings in order to illustrate the situation and the problems in the research of heritage interpretation for international visitors. The review of literature focusing on the study of tourist behaviour provides an understanding of the characteristics of international visitors, including behaviours, actions, motives and so forth. The review of literature relating to the role played by tour guides provides an understanding of their potential roles in interpretation in protected areas. Finally, the review of literature from the cross-cultural communication field provides an understanding of communication with international visitors in interpretation settings in protected areas, with an emphasis on tour guides' roles. A conceptual framework for the current study is presented.

2.1 Heritage interpretation

2.1.1 What is heritage interpretation?

Heritage interpretation is the technical term in the field of park, recreation and tourism management which describes a process of communication to “bring meaning to people about natural and cultural environment” (Knudson, et al., 2003, p.3). ‘Heritage interpretation’ is linked from the common term, ‘interpretation’, which can be defined as “the action of explaining the meaning of something” (Hall, 1983, p. 955). Often regarded as the ‘father’ of heritage interpretation, Freeman Tilden (1977) defined ‘heritage interpretation’ as “an educational activity which aims to reveal meanings and relationships through the use of original objects, by firsthand experience, and by illustrative media, rather than simply to communicate factual information” (Tilden, 1977. p.8). Tilden (1977) also proposed six principles of heritage interpretation design and implementation. These were first proposed in 1952.

- I. Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.
- II. Information, as such, is not Interpretation. Interpretation is revelation based upon information. But they are entirely different things. However, all interpretation includes information.
- III. Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical or architectural. Any art is in some degree teachable.
- IV. The chief aim of Interpretation is not instruction, but provocation.
- V. Interpretation should aim to present a whole rather than a part, and must address itself to the whole man rather than any phase.

- VI. Interpretation addressed to children ... should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will require a separate program. (Tilden, 1977, p.9)

Tilden's definition and the principles are still influential with many field interpreters, interpretation trainers and researchers, who refer to his definition as the standard (Beck & Cable, 1998; Brochu & Merriman, 2002; Ham, 1992; Knudson et al., 2003).

Looking at the environmental education aspect of interpretation, Ham (1992) defines interpretation as a process of "translating the technical language of a natural science or related field into terms and ideas that people who aren't scientists can readily understand" (p.3). Ham (1992) emphasises the translation of 'languages' in a broad sense.

The National Association for Interpretation (NAI), an international organisation for professionals and researchers in interpretation, uses the definition, emphasising interpretation as a process to achieve missions: "Interpretation is a mission-based communication process that forges emotional and intellectual connections between the interests of the audience and the inherent meanings in the resource" (Brochu & Merriman, 2002, p.16).

According to these three definitions, heritage interpretation is used purposefully to deliver messages and to share key meanings with an audience. Interpretation promotes conservation (Tilden, 1977), educating people about the environment (Ham, 1992), enhancing visitors' recreational experience (Beck & Cable, 1998), and promoting commercial aspects of operations (Brochu & Merriman, 2002). Therefore, it is purposeful communication.

Focusing on the purpose of cultural heritage conservation, the International Council of Monuments and Sites (ICOMOS), which is the international organisation to promote the conservation of cultural heritage registered under UNESCO's World Heritage, refers to interpretation as "the full range of potential activities intended to heighten public awareness and enhance understanding of cultural heritage" (ICOMOS, 2007, p.4). ICOMOS highlights interpretation as a medium of communication for conservation education and provides charters for countries with world heritage sites to comply with the conditions. Principles and aspects of heritage interpretation delivery are reviewed in the following section.

2.1.2 Interpretation as a process of communication

Heritage interpretation is considered to be an effective communication tool in protected areas. Research provides some evidence of its effectiveness in communicating educational messages with audiences and providing recreational opportunities (Beck & Cable, 1998; Ham, 1992; Ham & Weiler, 2002; Knudson, Beck & Cable, 2003; Moscardo, 1998; Orams, 1996). In terms of the effectiveness and usefulness of

heritage interpretation in providing recreational and educational opportunities, several authors have identified principles of interpretation delivery.

As introduced earlier, Tilden (1977) proposed the six principles. While these principles are 60 years old, researchers and practitioners still refer to them as seminal. There has been some work done to support Tilden's principles, especially in the area of cognitive psychology and learning theory (Knudson, Cable, & Beck, 1995).

Beck and Cable (1998) also proposed principles including ones necessary for modern communication settings. Their nine additional principles include; #7: interpretation should connect past, present and future, and be enjoyable to audiences; #8: high technology can be useful, but to be carefully used; #9: consideration of quantity and quality of information to be presented; #10: understanding of basic communication techniques; #11: consideration of contents of interpretive writing to be presented to readers; #12: consideration of feasibility to attract any support; #13: instilling in audiences the abilities, the desire, to sense the beauty; #14: provision of optimal experience; and #15: importance of passion (Beck & Cable, 1998, pp.10 -11).

Larsen (2003) presented "meaningful interpretation" as heritage interpretation that is meaningful to visitors (In terms of the resources that visitors experience) and to the managers and interpreters of the resources. Larsen (2003) proposed 'care' as a central purpose for heritage interpretation. Interpreters should encourage visitors to care 'about' and 'for' what they experience with the resources. While it is acknowledged that visitors make their own meanings, interpreters can lead visitors in a certain direction to fulfil 'interpreters' mission or goals for resource protection. Larsen's (2003) work was extended to illustrate the practical knowledge of heritage interpretation delivery. One of the practical examples can be found in the field practice of the US National Park Service (US NPS).

The US NPS developed interpretation modules for staff interpreters in the department in 1995 (US National Park Service, 2010) using an equation for heritage interpretation (Lacome, 2003). The equation illustrates simply the essence of heritage interpretation delivery.

$$(K_a + K_r) * AT = IO$$

K_a: Knowledge about audience K_r: Knowledge about resource

AT: Appropriate Technique IO: Interpretive Opportunities

(Lacome, 2003)

In addition to principles, some models of heritage interpretation have been proposed to provide interpreters with effective delivery concepts. Ham (1992) emphasised provocation of the audience and the use of themes. Ham analysed the process of heritage interpretation from a cognitive psychology perspective and concluded that a theme is the critical essence of an audience's learning in heritage

interpretation settings. Ham proposed the elements of heritage interpretation as EROT; Enjoyable, Relevant, Organised and Themed (1992).

2.1.3 Analysing cross-cultural aspects of heritage interpretation

While these conceptual discussions have contributed to an understanding of effective heritage interpretation and focused attention on appropriate delivery of interpretation for foreign visitors (Beck & Cable, 1998; Knudson, et al, 2003), there is still little research on heritage interpretation in cross-cultural settings. Several researchers and practitioners draw attention to the differences in an audience's characteristics in heritage interpretation settings (Ballantyne & Packer, 2005; Beck & Cable, 1998; Machlis & Field, 1984; Tilden, 1977). As Tilden (1977) and Beck and Cable (1998) state in their principles, the choice of heritage interpretation delivery should be made carefully depending on the characteristics of different age groups. While differences in age characteristics have been featured as an important difference to be considered for heritage interpretation delivery, differences between a wider variety of audiences can be another significant aspect to be considered.

Machlis and Field (1984) pointed out the importance of considering the cultural characteristics of international visitors in their examination of heritage interpretation for US national parks. At the time of their study, a growing number of Japanese tourists were viewed as one of the major economic contributors to the destination communities (Nozawa, 1992) and interpretation provision for Japanese tourists visiting US national parks were studied by Machlis and Field (1984). As a result of applying the characteristics of cross-cultural behaviour of the visitors in a tourism study, Machlis and Field (1984) developed some strategies about heritage interpretation for Japanese visitors. Their study suggested that the involvement of key actors in the tourism industry (for example, tour operators who know about communicating with Japanese visitors) can be important in designing heritage interpretation. The study also suggested that Japanese visitors' educational background be taken into consideration in the development of appropriate content and approaches. While the study provides some useful insights regarding heritage interpretation, not only for Japanese visitors but also for other cross-cultural visitors, such propositions have not been employed in the field or tested in the research.

Some recent studies also consider cross-cultural aspects of heritage interpretation. For example, Staiff et al. (2002) noted the absence of a multi-cultural perspective in heritage interpretation planning in natural areas in Australia by examining interpretive signs and their use by local visitors from different cultural backgrounds. Staiff et al. (2002) pointed out that many practices of heritage interpretation in Australia and globally adopt a Western perspective and that little consideration is given to cross-cultural encounters by visitors with different cultural backgrounds in the design of heritage interpretation. Staiff and Bushell (2003) emphasised that the limitations of cross-cultural translation are difficult to overcome

unless those who provide heritage interpretation have “a deep knowledge of the intended ‘audience’ and their culture” (Staiff & Bushell, 2003, p. 117).

Heritage interpretation delivered via personal communication (for example, guided tour settings) is also potentially limited in its cross-cultural heritage interpretation. Kim and Lee’s (2000) study of Japanese visitors’ motivation for engaging in, and satisfaction with, guided experiences on the Great Barrier Reef indicated that Japanese visitors were not satisfied with interpretive opportunities because there was not enough opportunity to learn more about the environment. Their study suggested that tour guides could provide more appropriate interpretation by understanding the needs and cultural characteristics of Japanese visitors as cross-cultural tourists.

In conclusion, heritage interpretation has been studied thoroughly for the purpose of promoting conservation, education, and recreational opportunities in protected areas. While studies of heritage interpretation in protected areas have been well documented in mono-cultural contexts, however, little study has been conducted in cross-cultural contexts. While a few studies recommend analysis of heritage interpretation for cross-cultural visitors, few empirical studies have been found. This suggests that it is important to analyse cross-cultural aspects of heritage interpretation using different approaches.

2.2 Cross-cultural communication

Given that heritage interpretation is a process of communication, cross-cultural aspects of heritage interpretation can be understood conceptually by reviewing how cross-cultural communication occurs and how cultural differences might be handled.

The main focus of studies in cross-cultural communication (also categorised as ‘intercultural communication’) is placed on understanding cultural differences in communication settings; that is, how cultural differences influence communication between people with different cultural backgrounds (Reisinger, 2009b). With foundations in communication studies, cross-cultural communication researchers investigate cultural differences in communication standards, such as verbal signals, non-verbal signals, relationship patterns, conversation style, interaction style, values, time orientation, and context orientation (Reisinger, 2009b).

For example, cultural differences in the use of verbal signals can be identified in the ways words are used, in the meanings of words (Lustig & Koester, 1993) and in the use of silence, and these are considered important in some cultures (Kincaid, 1987; Samovar, Porter, & Stefani, 1998; Tsujimura, 1987; Yum, 1987). In the use of non-verbal signals, cultural differences are found in indirect messages, in the use of body language (Gudykunst, 2005; Hall, 1976; Lustig & Koester, 1993) and in physical distance during communication (Hall, 1976, 1983). ‘Relationship patterns’, defined as the interaction

style with others, are found in social roles and status (Gudykunst, 2005), collectivism (Hofstede, 2001), and formality (Barnlund, 1989). Other aspects of cultural differences are found in conversation and interaction styles, such as the level of self-disclosure (Hall, 1976) and restrained characteristics (Butterfield & Jordan, 1989); time and context orientation, such as past, present and future orientations (Kluckhohn & Strodtbeck, 1961); and values, such as the perception of uncertainty and power distance (Hofstede, 2001). These dimensions of cultural differences influence the process of communication at intercultural settings in terms of its effectiveness and appropriateness.

The success of communication can be evaluated by the effectiveness and appropriateness of message delivery. Spitzberg (1980) noted that “competent communication is interaction that is perceived as effective in fulfilling certain rewarding objectives in a way that is also appropriate to the context in which the interaction occurs” (p.68). Effectiveness is often considered to be the same as competence (Bradford, Allen, & Beisser, 1998), and competent communication requires the abilities “to identify [communicators'] goals, assess the resources necessary to obtain those goals, accurately predict the other communicators' responses, choose workable communication strategies, enact those communication strategies, and finally accurately assess the result of interaction” (Parks, 1976, cited in Wiseman, 2002, p. 209). Appropriateness, on the other hand, is considered legitimate for the context. Appropriate communication is a process which “entails the use of messages that are expected in a given context and actions that meet the expectations and demand of the situation” (Wiseman, 2002, p. 209: highlighted). Communicators are required to perform these actions for effective and appropriate message delivery.

For effective and appropriate cross-cultural communication, many researchers claim that communicators require competence in communication in cross-cultural settings. Intercultural Communication Competence (ICC) (Chen, 1992; Chen & Starosta, 2008; Miyahara, 2004; Samovar & Porter, 1988; Spitzberg, 2000; Wiseman, 2002) involves cognitive, affective and behavioural components. According to these researchers, the effectiveness and appropriateness of cross-cultural communication can be determined by the balance of these factors, qualitatively rather than quantitatively.

The cognitive component, which represents knowledge (Spitzberg, 2000; Wiseman, 2002) or cultural awareness (Yu, et al., 2002), is “information about the people, communication rules, the context, and the normative expectations governing the interaction with the member of the other culture” (Wiseman, 2002, p. 211), sensitive to feedback from others (Berger, 1979), and flexible to accommodate that feedback (Gudykunst, 1992). Spitzberg (2000) proposed correlative elements to support the knowledge of the competent communicator, such as task-relevant procedural knowledge, mastery of knowledge

acquisition strategies, identity and role diversity, and knowledge dispositions. Knowing about the situation where communication occurs is critical for communicators to commence interaction.

The affective component, which represents motivation (Spitzberg, 2000; Wiseman, 2002) or cultural sensitivity (Yu, et al., 2002) is “a set of feelings, intentions, needs, associated with the anticipation of or actual engagement in intercultural communication” (Wiseman, 2002, p. 221). Positive components, such as confidence, interest, likes and good intentions, influence motivation positively (Morreale, Spitzberg, & Barge, 2001), and negative components, such as anxiety, perceived social distance, attraction, ethnocentrism, and prejudice, influence motivation negatively (Wiseman, 2002).

Management behaviour of such negative components can also contribute to successful communication (Gudykunst, 2005). Spitzberg (2000) proposed correlative elements to support motivation, such as confidence, reward-relevant efficacy belief, approach disposition and relative cost-benefit ratio of a situation. Therefore, reducing negative components and increasing positive components is critical to communicators.

The behavioural component, or skill (Spitzberg, 2000; Wiseman, 2002), is “an actual performance of the behaviours felt to be effective and appropriate” in communication (Wiseman, 2002, p. 211). When people have ‘good communication,’ the perception of the effectiveness and appropriateness should be perceived by both communicators, rather than sole perception on one side. Additionally, the behavioural component should include “repeatable” and “goal-oriented” features such as “personal, dyadic, social, and contextual” elements (Wiseman, 2002, p. 212). Spitzberg (2000) proposed correlative elements to support skills, such as conversational alter-centrism, coordination, composure, and expressiveness. To be a skilled communicator, consistency in performing effective and appropriate communication is necessary.

A large number of theories in intercultural communication studies adopt these three components to examine the level of ICC in an individual (Wiseman, 2002). However, it is critical to examine not only individual competence, but also the competence of all communicators involved, since communication involves at least two participants. For this reason, the relational analysis of intercultural communication (Spitzberg, 2000) can be useful for the investigation of intercultural communication for this research.

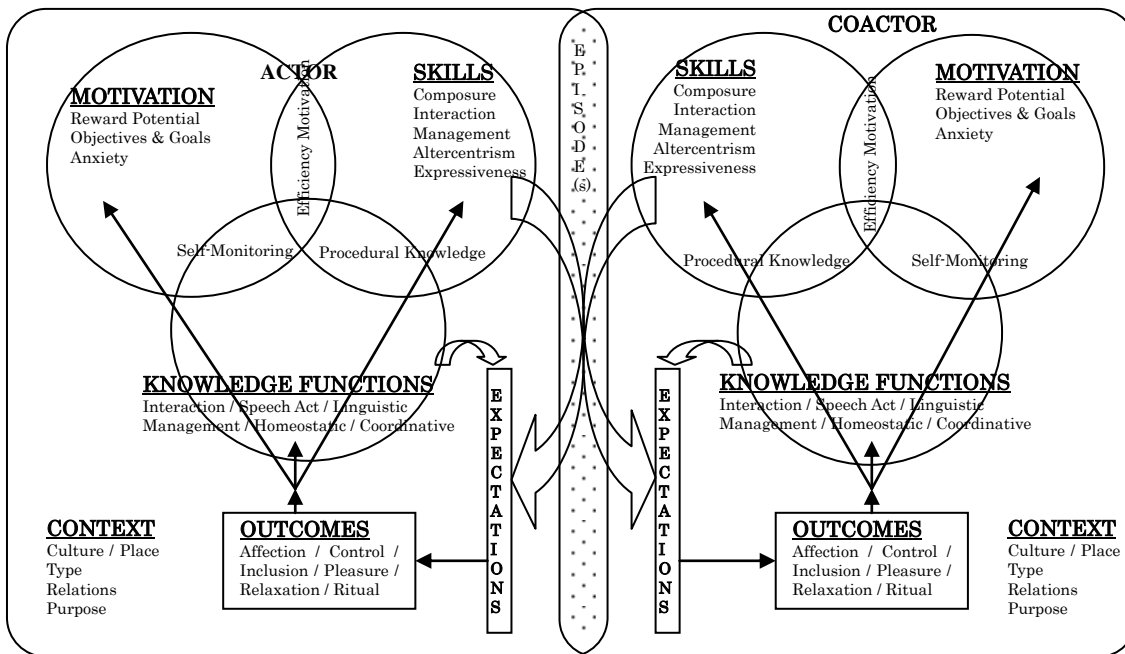


Figure 2.1. Diagrammatic Representation of Relational Competence (after Spitzberg, 2000, p382)

Among substantive theories of ICC, Spitzberg’s (2000) model features a systematic perspective of intercultural communication. According to Spitzberg (2000), ICC is “an impression that behaviour is appropriate and effective in a given context” (p. 375). He claimed that communication should be perceived from three different levels (individual, episodic, and relational systems) and emphasised that sufficient evaluation of intercultural communication should be done in relations. Matching one’s awareness of performance and another’s perception of one’s competence is the critical factor in goal-oriented communication in his model, which is relevant to the case of interpretive settings in this study.

While research into intercultural communication seems well developed, some non-Western communication scholars argue about Western perspectives on understanding intercultural communication. Asante (2003) pointed out that the worldviews within intercultural communication studies are often limited to a Western point of view. Ishii (Ishii, 1997) compared the Eurocentric perspective on intercultural communication with the ‘centricity’ of other cultures, such as African-centricity and Asian-centricity. According to Miike (2008a, 2008b) it is important to study Asian communication from an Asian perspective because Asian communication is often misunderstood from a Western perspective in many intercultural communication studies. Miike’s (2008a, 2008b) stance is consistent with that of the reviewed studies of cross-cultural tourist behaviour (refer to Reisinger & Turner, 1999).

It is important to understand the cultural differences in interactions and communication between Asians and Westerners from both perspectives. The basis for the current investigation into the cross-cultural

dimensions of heritage interpretation should, therefore, be informed by an understanding of all communication actors in the settings.

2.3 Cross-cultural tourist behaviour

In order to provide heritage interpretation, it is important to understand the audience. When it comes to intercultural settings, this audience is made up of international visitors. It is critical to understand their behaviours and values in order to share intended key messages which may be understood differently by the audience. To better understand international visitors' behaviours and values, studies of cross-cultural tourist behaviour will be useful.

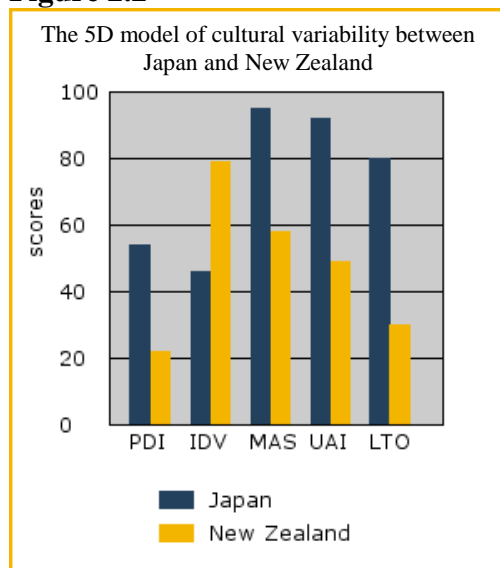
The importance of studying tourist behaviour in cross-cultural contexts is emphasised in several international tourism studies (Crotts, 2004; Pizam, 1999; Reisinger, 2009a). Especially from marketing and management perspectives, an understanding of cross-cultural tourist behaviour will benefit all stakeholders in international tourism: tourism industry, tourists, and local residents (Reisinger, 2009b; Reisinger & Turner, 1999). The tourism industry will benefit from designing and implementing strategies to coordinate the needs of cross-cultural visitors using available local resources. Learning about similarities and differences between the cultures of international visitors and the culture of the local host can help to identify critical roles for tourism industry (Reisinger, 2009b), resulting in satisfaction with tourism services. One of the key indicators demonstrating an understanding of cultural differences between visitors and local hosts is to understand the nationality and ethnicity of actors in interactive settings.

In recreation and leisure settings, the usefulness of nationality and ethnicity is discussed in several literatures (Chick, Li, Zinn, Absher, & Graefe, 2007; Gobster, 2007). In tourism settings, which can be similar to the recreation and leisure settings, knowledge of nationality can be a useful factor to characterise tourists and some studies pointed out some unique characteristics in comparison between different nationalities (Pizam, 1999; Pizam, Jansen-Verbeke, & Steel, 1997; Pizam & Sussmann, 1995). It is useful to understand that a group of tourists can be described as a cultural group owing to the uniqueness of their behaviours.

Cultural variations among different nationalities are discussed in some culture studies. One of the influential studies by Hofstede (2001) demonstrated that nationalities can be explained using five indicators of cultural distances: Power Distance, Uncertainty Avoidance, Individualism/Collectivism, Masculinity, and Long-term Orientation. Each nationality or ethnicity was scored against each indicator to illustrate the differences amongst nationalities. For example, comparative data, using the five

dimensions, can explain the cultural differences between Japan and New Zealand (see Figure 1 and Table 1 below). This comparison indicates that these two cultures can have almost opposite characteristics in value orientations.

Figure 2.2



Key

PDI	Power Distance Index (JP:54 , NZ:22)
IDV	Individualism (JP:46 , NZ:79)
MAS	Masculinity (JP:95 , NZ:58)
UAI	Uncertainty Avoidance Index (JP:92 , NZ:49)
LTO	Long-Term Orientation (JP:80 , NZ:30)

Figure 2.2. The 5D (dimensions) model of cultural variability between Japanese visitors and New Zealand host, (Hofstede, 2012)(Numbers in the table are scores of each indicator, each country)

This conceptualisation of Hofstede's (2001) study has been applied to tourism studies to analyse relationships and interactions between tourists and destination hosts (Reisinger, 2009b; Reisinger & Turner, 1999; Stephen, John, & Frank, 2004; Turner, Reisinger, & McQuilken, 2002), and findings from these international tourism studies suggest that visitors can exhibit some distinctive national characteristics, in their attitudes, behaviours and perceptions, which may influence understanding in heritage interpretation settings. Given the focus of this thesis, it is therefore useful to review investigations into the cross-cultural characteristics of Japanese visitors in Western destinations.

Some distinctive characteristics of Japanese visitors have been identified, especially in their behaviour regarding uncertainty avoidance (Reisinger & Turner, 1999). For example, studies about 'pre-trip information search behaviour' (Nishimura, Waryszak, & King, 2006; Reisinger & Turner, 1999) illustrated that Japanese visitors seek information to avoid the risks involved in travel. Consequently Japanese visitors value the level of accuracy, adequateness, and trustworthiness of information that will enable them to enjoy their tourist experience in cross-cultural tourism settings. It is important that tourism marketers and managers are aware of such characteristics to ensure repeat custom. Similarly it is important, in heritage interpretation settings, to investigate whether Japanese visitors are getting

information, especially intellectual information (Machlis & Field, 1984), that will contribute to a meaningful experience in heritage tourism.

There are other key dimensions of cultural difference studied in cultural studies. Hall (1976) pointed out that Japanese culture belongs to a high context culture “where the meaning of information received is implied through non-verbal cues, and depends on the situation and personal relationships” (Reisinger & Turner, 1999, p. 1205). Since Westerners exhibit ‘low context culture’ characteristics and their communication tends to focus more on spoken or written messages, the cultural difference between Japanese and Westerners may be critical when it comes to communication and interaction between them. Reisinger and Turner (1999) highlighted the differences in cultural context between Japanese and Australians as a critical factor in determining the trustworthiness of information, as perceived by Japanese visitors, in tourism settings. Reisinger and Turner (1999, p. 1211) noted “cultural differences in understanding the concept of truth can create difficulties in communication between Japanese and Australians, interpretation of their intentions, and understanding as to what is truly important.” This question of trustworthiness relates to the previous ‘uncertainty avoidance’ behaviour. As Reisinger and Turner (1999) suggested it is important “to adopt various communication strategies when dealing with the Japanese tourist”.

- 1) Any communication with the Japanese should be carried out in an ill-defined context so as to preclude personal interpretation of the spoken words.
- 2) Tourism marketers should utilise their knowledge of cross-cultural differences on the interpretation of messages and use professional interpreters for dealings and negotiated agreements, deciding communication channels, and developing advertising messages. They should also manage tourist expectations through an appropriate form of communication.
- 3) Only front office employees who are familiar with the cultural nuances of the Japanese communication style should be hired. ... training courses in communication style and understanding the meanings of Japanese words and expressions ... would show how to differentiate between words spoken and their true meanings, and how to understand the real intentions of the Japanese. (Reisinger & Turner, 1999:p1211)

Such communication strategies may apply equally in heritage interpretation settings and therefore it is important to know if the providers of heritage interpretation are aware of the cultural differences. Also useful for heritage interpretation settings is Reisinger’s (2009b) summary of several Japanese cultural traits compared with Australian cultural traits (see Table 1).

**Table 1. Cultural Differences Between Japanese and Australian Characteristics.
(Reisinger, 2009b, p. 355)**

Japanese cultural traits	Australian cultural traits
Social hierarchy, submission to elders and superiors	Social hierarchy, inequity is minimized
Respect for age, wisdom, higher social position	Little respect for age, wisdom, seniority
Social harmony	Individual opinions, beliefs, positions
Avoidance of conflict and competition	Tolerance for ambiguity, new ideas, different behaviours
Avoidance of risk	Taking risk
Strong group bonds, long-term relationships	Weak social bonds, temporary social relationships
Group needs and goals	Individual needs and goals
Group consensus	Individual opinions, importance of arguments and facts
Process oriented	Results oriented
Long-time oriented	Short-time oriented
Importance of who	Importance of what
Family and social groups	Materialism, possession, financial status
Dependency on others; co-existence with others	Democracy, equity, advancement, achievements
Non-verbal communication	Verbal communication
Difference between what is said and how it is said	Importance of what is said
Behaviour according to strict social rules	Little attention paid to formal rules of social behaviour
Hold back emotions in public	Display emotions in public
Silence as a symbol of power and strength	Silence as a symbol of weakness
Obligatory gift-giving	No obligatory gift-giving

From the aspect of languages used in tourism settings, several literatures discuss how international visitors communicate with host service providers. Dann (2001) calls the aspect ‘language of tourism,’ which is important because the languages in tourism settings may control the social aspect of tourists’ activities. According to Dann (1996), international tourists in a foreign destination can be considered as a child, “(being) ordered, instructed, and cajoled, told where to go, what to do, how to act, and even how to experience people and places” (p.68). The language used in tourism settings may determine what tourists can experience. Cohen and Cooper (1986) explain a ‘power relationship’ between hosts and tourists in terms of languages used, employing the concepts of native languages used by hosts and tourists, ‘Host Language (HL)’ and ‘Tourist Language (TL).’ Cohen and Cooper (1986) claimed that a power relationship between hosts and tourists determines which language can be used in their communication. Commonly at the Western society, English is used as a standard language which non-English speakers may have to ‘obey’ the rules unless they have some arrangement with tourism services which allows communication in their native languages. Using a case of German tourists in New Zealand, Huisman and Moore (1999) argued that it is not necessarily that tourists ‘obey’ the rules of ‘HL,’ but the tourists may choose to use ‘HL’ to experience the authenticity. Some discussion about this topic can be extended to communication settings between Western hosts and non-Western tourists, which is what the current study aims to investigate, including how tour guides plays their role in interpretation.

2.4 Tour guides' roles in interpretation

Considering interpretation as a process of communication between hosts and tourists, tour guides play an important role in delivering messages for hosts and facilitating a meaningful experience for tourists. Their role as mediators in communication between hosts and tourists can be more significant when it is in cross-cultural settings with some significant cultural differences between communicators.

Mediation, in tourism settings, is defined as “the process of interaction between the tourist and other individuals and/or groups, among whom some individuals will perform the role of mediator” (Jennings & Weiler, 2006, p. 65) which in turn “contribute[s] to their sense-making processes in order to assist in interpreting settings, situations, people, and their (re)presentations” (Jennings & Weiler, 2006, p. 65). Cohen (1985) highlighted the mediation role in relationship-building and effective communication between visitors and destination communities. Terms used include ‘cultural brokers’ (Cohen, 1985) and ‘cross-cultural mediators’ (Yu, et al., 2002). Therefore, a mediatory role in heritage interpretation can accommodate visitors' needs and contribute to visitors' meaning-making processes while achieving the goals of heritage interpretation delivery for the visited heritage resource and its management.

Given that interpretation can be understood as two types of communication process - delivering key messages and facilitating sense-making processes - the role of tour guides in interpretation may appear to be slightly different. As some tourism literature suggests, tour guides' involvement with tourists can be recreational and interactive (Cohen, 1985). Tour guides help tourists to enjoy a meaningful experience by supporting their communication with hosts. Because meaning-making is subjective and constructed and messages can be interpreted in ways that are different from that intended (Ballantyne, 1998; Colton, 1987), tour guides' role in communication should focus on facilitating tourists' own sense-making processes.

The role of tour guides' role can also be to deliver certain key messages from the hosts to tourists. Compared with the previous recreational aspect of interpretation, tour guides can play roles as instructors and teachers (Cohen, 1985) and environmental interpreters (Weiler & Davis, 1993) that provide tourists with opportunities to learn something in order to achieve goals set by the hosts. This role can be observed in protected ecotourism areas; for example, the Great Barrier Reef tours (Kim & Lee, 2000) or Galapagos island tours (Powell & Ham, 2008). Therefore, tour guides' role in interpretation can be educational, as well.

While heritage interpretation provided by tour guides can be either recreational or educational, or both, it is important to know whether tour guides' involvement in interpretation actually contributes to the delivery of messages and to the facilitation of tourists' sense-making process. Armstrong and Weiler (2002) conducted a study how tour guides deliver conservation messages to their tour participants,

which the park manager of the area intends to deliver, concluding that the themes may be the same, but the contents of the conservation messages may be limited in actual guiding operations.

The evaluation of heritage interpretation may fail to take into account the system of heritage interpretation delivery. Jennings & Weiler (2006) pointed out that the process of heritage interpretation is often overlooked in the evaluation of outcome efficiency and effectiveness. It is important to view heritage interpretation as the mediation of meaning-making processes in international visitors' tourist experience in order to strengthen the area of study (Ballantyne & Packer, 2005).

Only a limited amount of research has investigated the mediation role in intercultural settings (Jennings & Weiler, 2006). In Yu et al.'s (2002) study about Mandarin-speaking visitors and tour guides in Australian tourism settings, Mandarin-speaking tour guides' performance in mediator roles was evaluated by applying concepts of intercultural communication competence (ICC) (refer to Chen, 1992; Chen & Starosta, 2008; Miyahara, 2004; Samovar & Porter, 1988; Spitzberg, 2000; Wiseman, 2002) and analysed using the three dimensions of ICC: cultural awareness, cultural sensitivity and language skills. This study demonstrated the applicability of concepts of intercultural communication studies in evaluating the mediator role in tourism settings.

Armstrong and Weiler (2002) conducted a study about the conservation messages delivered by tour guides and received by the visitors by comparing them with the park's management objectives in the Australia context. While the authors concluded that methodological challenges were observed in this study (using in-depth interviews with tour guides, participant observation of tour products, and a self-complete visitor survey to analyse the types and the frequency of messages delivered by tour guides and received by the visitors), the research provided an useful case study to compare the key themes of interpretation, delivered by tour guides, with the park's key themes of interpretation to analyse the consistency between them.

2.5 Conceptual framework: Applying a communication model to interpretive settings

When studying heritage interpretation in the cross-cultural communication settings of international tourism, involving tour guides as mediators, it is important to understand how interpretation is conceptually provided by protected area managers and tour guides to international tourists. By adopting some basic models of communication, the situation can be explained.

According to communication studies, communication in general consists of four elements: sender, receiver, message and channel (Eunson, 2008). Communication takes place between a sender and a

receiver delivered through available channels. The fundamental process of communication has been illustrated in the “Sender-Message-Receiver model” (Shannon and Weaver, 1999, in Eunson, 2008). In the process, a sender formulates a message, encodes it as a signal, then transmits the signal. The signal is received, decoded into a message, and interpreted (see Figure 2.3). As a result, the message can be delivered from a sender to a receiver, shared and understood between them.

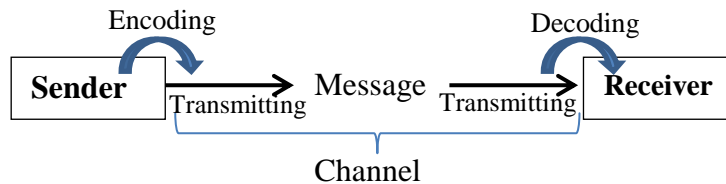


Figure 2.3. A model of communication (after Shannon and Weaver (1999)’s Sender-Message-Receiver Model in Eunson, 2008)

Communication between hosts and visitors in international tourism settings, however, is not as simple as the model suggests since technical difficulties such as language barriers often exist between communicators. Therefore, communication between a sender and a receiver can be mediated by an interpreter who has competence in communicating with both sides.

In tourism settings, an interpreter can play a role in communicating important messages between hosts and visitors at destinations. Pierssene (1999:p5) illustrated the relationship between three communicators in the interpretive settings (Figure 2.4). The model explains that the message of the Feature may not be clear to the Visitor without the Interpreter. In other words, the interpreter facilitates communication between the Feature and the Visitor.

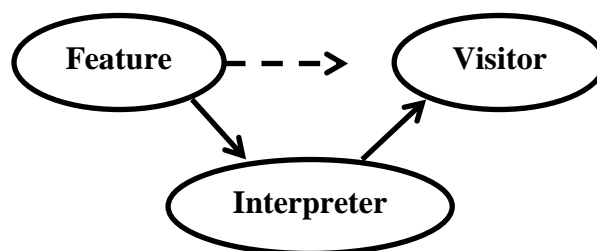
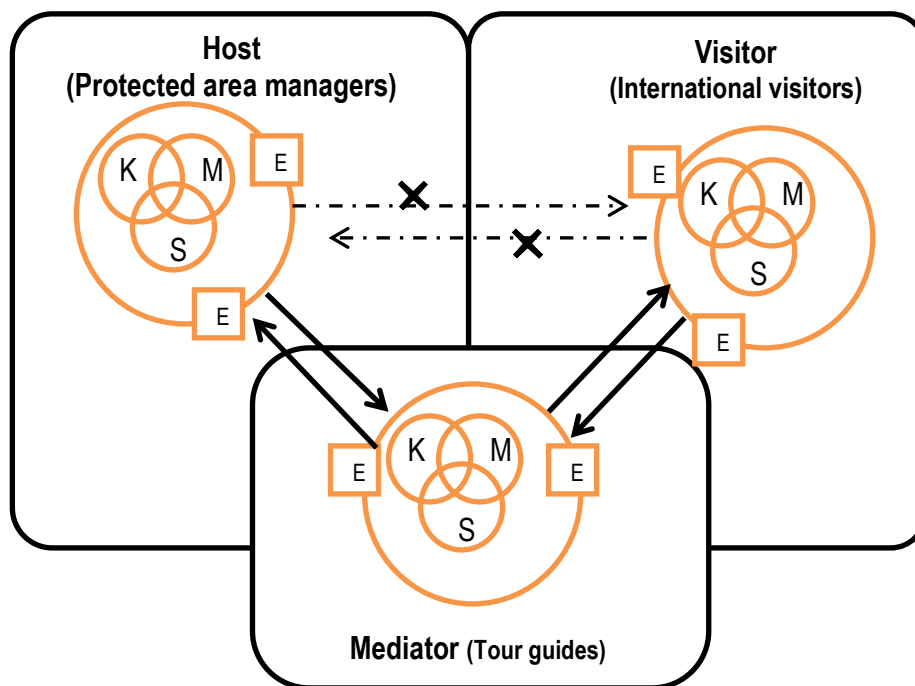


Figure 2.4. Pierssene’s model of the interpretation triangle (Pierssene, 1999:p5)

While the above Pierssene’s model simply explains the relationship between all communicators and the importance of the interpreter’s role, it is arguable how their communication can be taken place while handling cultural differences between two distinctive cultures of the Feature and the Visitor. Especially in the case when the cultural differences can be identified significant, such as Western and Asian cultures (Reisinger, 2009b), cross-cultural communication can become a complex issue for communicators in heritage interpretation settings. In order to explore how cross-cultural communication

may influence heritage interpretation, the current study attempts to include some additional concepts in the Pierssene's model.

The current research proposes a modified model which illustrates that a cultural boundary can be drawn between the New Zealand protected area managers and international visitors and that tour guides can be situated between the hosts and the visitors with some strength in either side depending on the guides' Intercultural Communication Competence (motivation, knowledge, and skills for intercultural communication: refer to Spitzberg, 2000 and Wiseman, 2002). The cultural background and language proficiency of tour guides possibly determines the position of the tour guide in the triangle relationship, which may highly influence the degree of successfulness in delivering interpretive messages from the hosts to the visitors.



Three components of ICC (Intercultural-Communication Competency)
 K : Knowledge about the other communicator
 M: Motivation for communication
 S : Skills in language and communication
 E: Expectations of the other communicator/communication with him/her
 (Solid) arrows – direction of communication (interpretation)
 Dashed arrows – direction of communication (possible complication)

Figure 2.5. Applied model of communication for interpretation in protected areas

Using this conceptual framework, the current research considers the case of heritage interpretation delivered by the protected area manager and tour guides to cross-cultural (Japanese) visitors to New Zealand national parks from interpretation providers' perspectives.

2.6 Understanding of components and process of interpretation in the New Zealand context

Having addressed the applied communication model of interpretation for international visitors in protected area settings and reviewed concepts and theories of cross-cultural communication, this section reviews four aspects of the literature in order to understand the components and the process of interpretation for Japanese visitors in the New Zealand national parks context.

2.6.1 Japanese tourists to New Zealand

There is a body of literature and reports concerning about Japanese visitors to New Zealand; however, there are few reports which illustrate the characteristics which Japanese visitors bring to heritage interpretation settings in New Zealand. In order to provide a broad picture of Japanese visitors to New Zealand national parks, this review section aims to illustrate the characteristics of the Japanese visitor market in international tourism in the New Zealand context.

International tourism in New Zealand national parks has a considerable influence on the tourism industry and park management (New Zealand. Ministry of Tourism et al., 2007). There are significant numbers of international visitors to New Zealand national parks (Department of Conservation, 2010a). Although a larger portion of international visitors has come from Western countries (Australia, USA, UK) (Yum, 1987), Japanese visitors constituted a significant number of non-English speaking visitors until early 2000 (Kluckhohn & Strodtbeck, 1961) (see Figure 2.2). In the last decade, as a result of Japan's economic troubles and global safety issues, the number of Japanese tourists has declined by more than 40% from the peak year of 2002 (173,500 visitors) to 102,000 in 2008 (Tourism New Zealand, 2009b). While the total number has further declined after the recent earthquakes in Christchurch and Japan (Yum, 1987), (a 21 percent decrease), Japanese tourists remain the fourth largest market of all international arrivals to New Zealand (69,417 arrivals annually by November 2011).

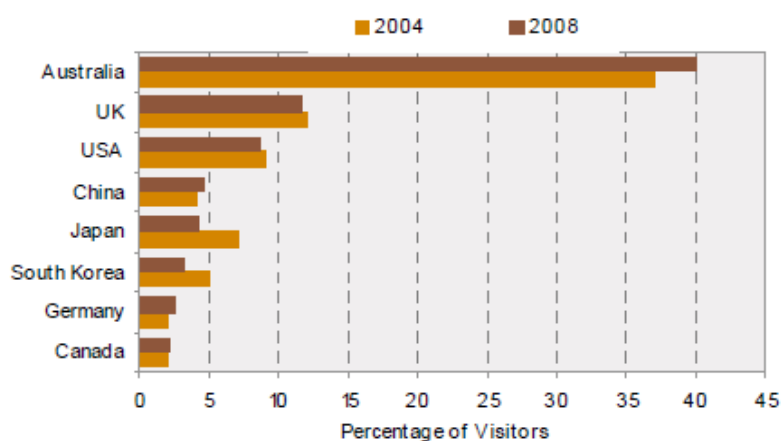


Figure 2.6. Key International Visitor Markets, 2004 and 2008. (Kluckhohn & Strodtbeck, 1961)

The majority of Japanese visitors are attracted to nature-based activities, such as walking and trekking (87%), sightseeing activities (78%), visiting natural attractions (71%), lookouts/viewing platforms and heritage attractions (50%) (See Figure 2.6). This indicates that many Japanese tourists potentially have opportunities to experience interpretation in New Zealand protected areas.

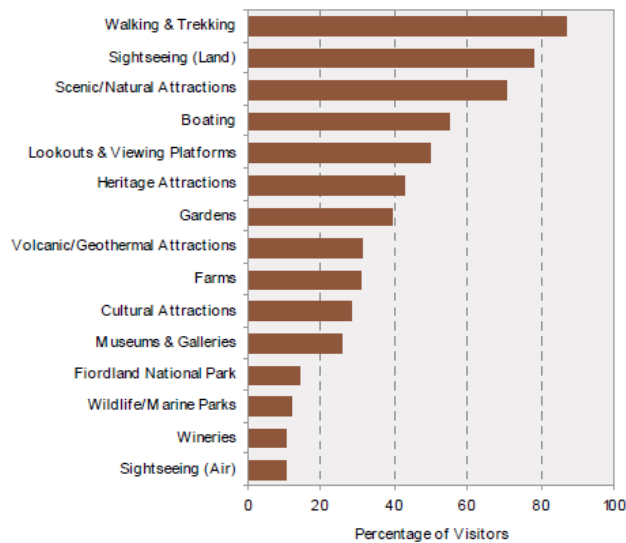


Figure 2.7. Key Activities by Japanese Holiday Visitors, 2008. (Lustig & Koester, 1993)

Japanese visitors can be categorised by different aspects of their characteristics. From the aspects of the visitors' interests in and motivations towards travel in New Zealand, the Japanese visitors can be categorised into five major types of groups; senior tourists; school students; ecotourists; honeymoon/wedding tourists; and affiliate groups (Asante, 2003). Among these types, senior tourists and ecotourists are found to be a potential audience in interpretive settings in New Zealand protected areas.

Japanese senior tourist market has been very influential in New Zealand tourism. Historically, the senior tourists used to be 'gazers,' who are "passive" and "introverted," but "visit[ed] everywhere" in a short time (Sato, 2002. p25). However, the recent trend in the senior market has become more "active, specific purpose, experience-based" and "invite self-expression" (Sato, 2002. p25). The 'new' senior tourists represent one of the potential audiences in interpretive settings.

Japanese ecotourists, who are interested in experiencing and learning about natural and cultural features of destinations, also represent the potential audience in interpretive settings. Sato (2002) describes some unique characteristics of Japanese tourists: "They [Japanese tourists] enjoy learning about nature as well as about indigenous cultures; names of flora and fauna; geographical transformation, astronomy in the Southern Hemisphere; the sounds of bird-calls; and outdoor activities" (Sato, 2002, p.29). While ecotourists can be inclusive of the senior tourist market or the opposite, both tend to prefer to have

“professional guides” to “gain a better understanding of New Zealand’s ecology without language differences being a barrier” (Sato, 2002, p.29).

Honeymoon tourists and affiliate groups have also followed a similar trend. They tend to have certain interests and intentions and prefer active experiences rather than just sightseeing, according to Sato (2002). These types of Japanese tourists represent Japanese tourists’ interests in nature and nature-based activities, indicating that the majority of recent Japanese visitors to New Zealand pursue active participation in nature experience and learning opportunities.

From the aspects of Japanese tourists’ styles of travel, on the other hand, Japanese visitors to New Zealand are described in three types, depending on their dependency and independency, according to Gnoth (1989). First, fully-packed tour participants enjoy being in a familiar environment, rather than a new and challenging environment, “because they prefer visual experiences and avoid all other involvement” (Barnlund, 1989, p. 88). Second, with a lesser degree of group-oriented perception, semi-packed tourists use some travel agency services but prefer to “explore New Zealand as free and independent travellers” (p88) for the rest of their itineraries. Lastly, with a more individual-oriented perception, free and independent tourists (FITs) “are keen to experience new surroundings, types of foods and exposure to more individualistic experiences” (p89). The selection of these travel styles is determined by Japanese visitors’ pursuit for their interests and their level of dependency/independency in communication in foreign destinations. These different types of travel styles and interests indicate the diversity of Japanese tourists potentially visiting some interpretive settings in New Zealand national parks, which requires further investigation at a study site.

2.6.2 Interpretation in New Zealand national parks

Many natural and heritage attractions in New Zealand are managed under the legislation and general policies set by the New Zealand government. The Department of Conservation (DOC) is the management authority designated to manage natural and heritage attractions, such as national parks. The Department has a visitor strategy which aims to design and implement heritage interpretation for all visitors to the parks.

There are 14 national parks in New Zealand and heritage interpretation is designed and implemented based on each park’s management plan and strategy (refer to Department of Conservation, 2004). According to the national Visitor Strategy (Department of Conservation, 2003), there are 12 areas (visitor centres) which are highly prioritised for visitor information and heritage interpretation. In these prioritised areas, heritage interpretation is provided both through non-personal media (brochures, exhibits, etc.) and via personal media (seasonal ranger-led programmes, visitor centre staff assistance, etc.). Through these media, heritage interpretation is provided by DOC, the park managers, and guiding

concessionaires, who are given the permission of operating commercial guiding business in each national park. Through DOC-published interpretive material (Department of Conservation, 2005), basic knowledge and guidelines for heritage interpretation are made available to DOC staff and guiding concessionaires to apply to their field practices.

In addition, training, workshop opportunities and resources are made available by some professional organisations. In the New Zealand context, professional organisations in heritage interpretation networking and training, such as the Interpretation Network New Zealand (INNZ) and the Aviation, Tourism and Travel Training Organisation (ATTTO), provide resources for public agencies and interpretation practitioners to develop interpretation materials and skills. INNZ has developed interpretive materials, such as signs and exhibits, for DOC. ATTTO provides curricula for practitioners to learn and advance interpretation skills and has a certification programme. Both DOC and commercial guides utilise the opportunities and resources to provide interpretation for visitors and their tour participants.

Several investigations of heritage interpretation as an educational tool were conducted to indicate how such interpretation can be designed and implemented purposefully to achieve management goals of protected areas in the New Zealand national park context. Orams (1996) emphasised that the use of heritage interpretation within protected area management, involving nature-based tourism, would be beneficial as a resource management technique and a tourism attraction.

Lück (2003) evaluated visitors' demand for planned and structured heritage interpretation programmes in terms of informal education. As noted in Orams's (1996) evaluation of heritage interpretation in Australian context, educational programmes, combined with real wildlife encounters and experience-based activities, are effective in encouraging visitors' desire to learn about protected resources.

From a resource management perspective, MacLennan (2000) illustrated the potential of visitor information management techniques in a New Zealand national park context. Having explored the balance between media-based and personnel-based methods and between public and commercial providers of heritage interpretation, he identified the following future research needs: investigation of consistency of key message delivery between DOC, guiding concessionaires and visitors; and assessment of the best method of effective communication of specific management messages with specific targeted audiences. Aspects of these recommended areas for research support the purpose and importance of the current study.

Several studies in heritage interpretation were conducted in Aoraki/Mount Cook National Park, site of the current case study. Stewart (1997) evaluated heritage interpretation as a method of connecting visitors and place by applying a theory of sense of place. The research categorised visitor use of

heritage interpretation into four main categories, with accompanying sub categories, to analyse how each group of visitors used interpretation and how the interpretation moved visitors towards a 'field of care' sense of place. Stewart et al. (1998) concluded that sense of place is an "insightful conceptual tool in evaluation" (p.265) of heritage interpretation.

Carr (2004) presented the issues about heritage interpretation of Maori culture to international visitors. The study pointed out that heritage interpretation in some New Zealand national parks was found to be weak in the presentation and interpretation of Maori cultural aspects. Visitors were not able to establish an understanding of cultural significance. In addition, a gap was identified between visitors' interests and expectations in cultural interpretation and parks' practices of cultural heritage interpretation. The study pointed out a lack of consideration regarding cultural presentation to international visitors who may have high expectations of experiencing and learning about indigenous cultures in New Zealand.

Dias (2010) investigated about heritage interpretation implemented by tour guides in accord with their required conditions in guiding concession (guiding permit) in selected national parks in New Zealand. The research examined what and how much resource was provided by the park managers and actually used by tour guides as a part of their guiding operations. The study identified that interpretation resources, such as interpretation manuals, which are provided by the park managers, were not sufficiently used possibly due to weak liaison between the park managers and tour guides. The study indicated that some consideration of tour guides as deliverers or mediators in interpretation in New Zealand national parks is important.

A comprehensive review of the literature (including the above studies) by Booth (2006) pointed out several issues in the field and in research related to heritage interpretation in tourism and national parks in the New Zealand context. First, while some statistical data, such as the International Visitor Survey conducted by Ministry of Tourism, were available, descriptive data and visitor characteristics were lacking. Descriptive data is important "to provide insight into the social effects of management actions" (Booth, 2006, p.22). For example, management's knowledge about the nationality of visitors would assist with the design of information provision "by suggesting appropriate language and cultural messages" (p.22). This relates to 'understanding the audience' (Beck & Cable, 1998; Lacombe, 2004) in heritage interpretation settings.

Second, research on visitor experience lacks appropriate applications from international research transferring into practice in protected area management. While Booth (2006) acknowledged that there is a body of research related to visitors' perceptions of wilderness, risk, impacts and heritage interpretation (Espiner, 2001; Higham, 1996; Kliskey, 1992; Shultis, 1991), she emphasised that further descriptive

investigations into visitor management were needed. Booth (2006) agreed with Moore's (1995) suggestion that more qualitative research needed to be undertaken.

Third, Booth (2006) referred to international research in tourism and national park management identifying cases in which park managers' understanding of visitors' needs, and perception of recreational opportunities, may be "inaccurate" (p.28), and stating that investigation of "how managers' perceptions and actions influence recreation opportunities and use" was required (p.28). This need provides a rationale for the inclusion of park managers (and staff) in the investigation of heritage interpretation settings for international (Japanese) visitors as proposed in this study.

To respond to the research needs in both New Zealand and the international context, the current study aims to explore how cross-cultural communication between protected area managers, tour guides and international (Japanese) visitors may influence heritage interpretation in New Zealand national parks.

2.7 Summary of literature review

Interpretation in protected areas is used to educate visitors about heritage resources as well as to provide recreational opportunities to enrich their experience. This is designed to be available to all visitors. However, potential language and cultural differences in cross-cultural settings mean that interpretation in protected areas may not be equally accessible to all international visitors. From the perspective of cross-cultural communication, effective and appropriate communication can be achieved when both protected area managers and international visitors have the knowledge, sensitivity, and language skills to converse with their counterpart. Understanding international visitors is essential for interpreters, especially when cultural orientation and values differ between hosts and tourists. The involvement of tour guides as mediators in cross-cultural communication may contribute both positively and negatively to interpretation in protected areas, since message delivery and sense-making may not be consistent between senders and receivers of interpretation themes. Taking into account the environment and the difficulties outlined, a conceptual framework was developed to illustrate how to analyse heritage interpretation for international visitors in protected areas, with some emphasis on tour guides' roles. In order to investigate heritage interpretation in the New Zealand context, the literature and reports about Japanese visitors and interpretation in New Zealand were reviewed to set the context for the current research case study. Japanese visitors are characterised by their interests and travel styles, which are influenced by their relationship with Japanese tourism services in destinations. Interpretation in New Zealand national parks is relatively well-documented to show the effectiveness of interpretation to enhance visitors' enjoyment and to deliver parks' conservation messages to the visitors; however,

further investigation is necessary to understand heritage interpretation for international visitors to New Zealand national parks.

Chapter 3

Aoraki/Mount Cook National Park

This chapter describes the interpretive settings in Aoraki/Mount Cook National Park (AMCNP) as the case study location and site for analysis of cross-cultural aspects of interpretation in New Zealand national parks. A brief introduction to the national park and the interpretive settings follows. In addition, specific research questions are presented.

3.1 Case study site: Aoraki/Mount Cook National Park (AMCNP)

Aoraki/Mount Cook National Park (AMCNP), located in the South Island of New Zealand, is one of 14 national parks in New Zealand (See Figure 3.1). AMCNP contains natural, historical, and cultural heritage resources. The area has unique geographical and geological characteristics responsible for glaciers, alpine flora and fauna and land formation. The area also has been a sacred place for local Maori people (Ngai Tahu people), according to the Maori legend (Department of Conservation, 2004). For the past 140 years, European settlers have farmed sheep and drawn on the tourist potential of the alpine environment. Currently managed by the Department of Conservation (DOC) for the New Zealand government and designated a national park since 1953, AMCNP has attracted domestic and international visitors for education and recreation (Department of Conservation, 2004). While the local DOC office provides interpretation through their media, such as the visitor centre, signs, talks and websites, authorised commercial companies provide the visitors with guided opportunities to experience the features of the area and its heritage.

FIG 1: AORAKI/MOUNT COOK NATIONAL PARK



Figure 3.1. Map of Aoraki/Mount Cook National Park. Adapted from Aoraki/Mount Cook National Park Management Plan (2004). Department of Conservation, New Zealand.

DOC visitor centre in the AMCNP provides interpretation for general visitors to promote good understanding of heritage features of the national park (according to the management plan). The featured heritage resources include cultural (Maori culture), historical (land use, exploration and tourism), and natural heritage (flora and fauna, geology and glaciology). In addition, DOC's activities for conservation and search and rescue are featured.

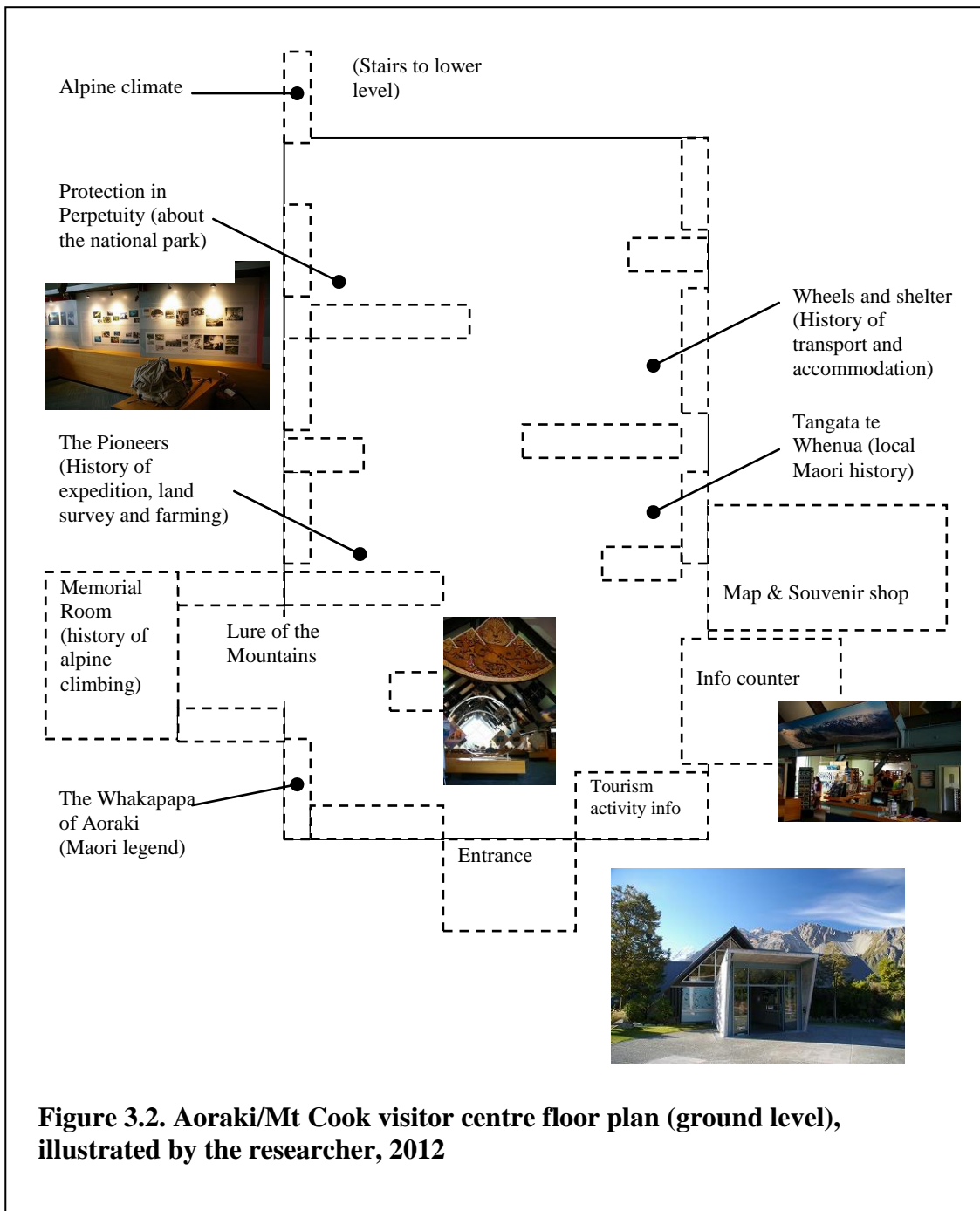
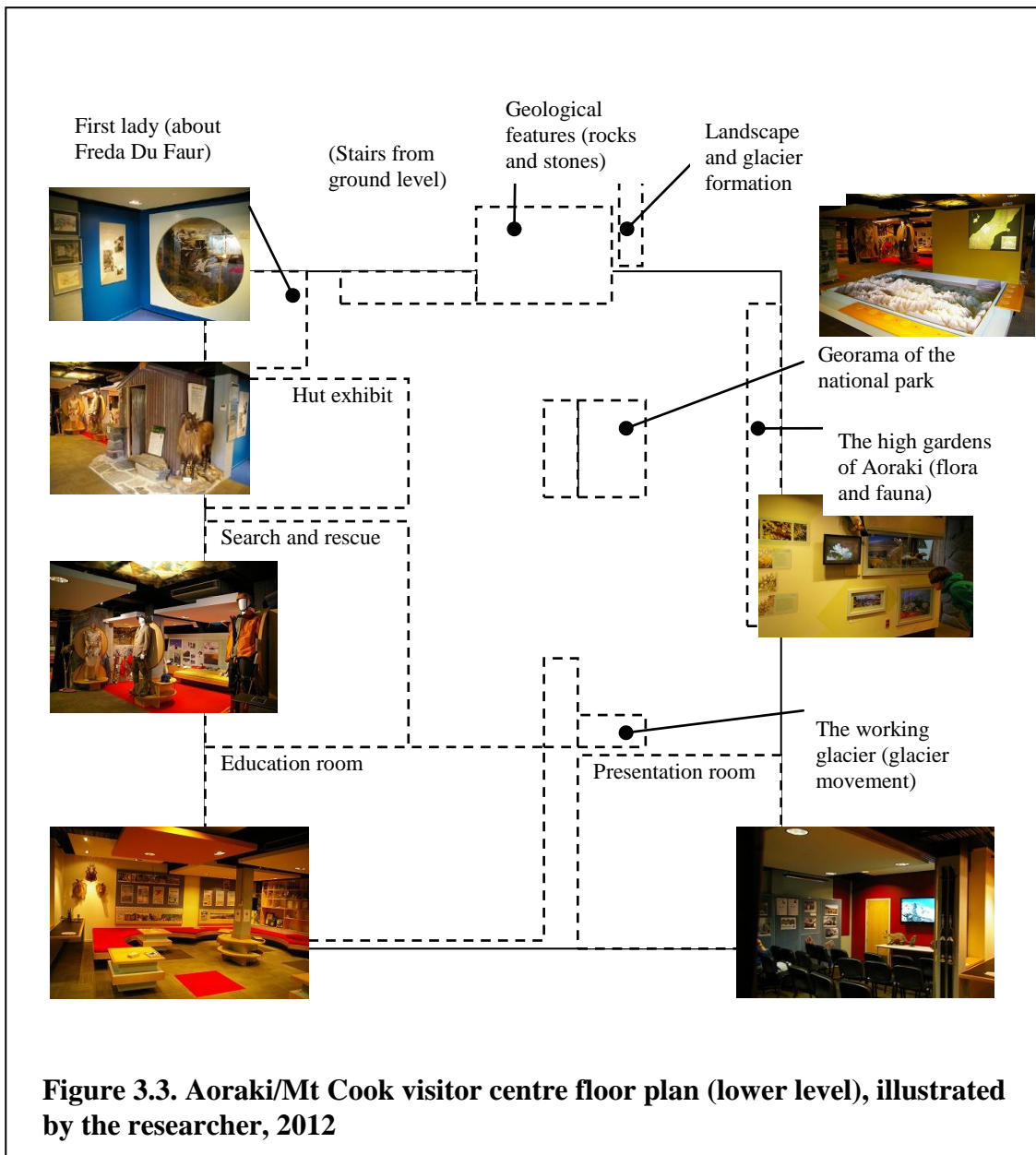


Figure 3.2. Aoraki/Mt Cook visitor centre floor plan (ground level), illustrated by the researcher, 2012



DOC's other interpretations include: trail signs in places such as the Hooker Valley and Red Tarns walking tracks; ranger talks; and websites. All DOC's interpretation is designed and presented in English, except the walk brochures (available in English, Japanese, Chinese, German, and Spanish).



Figure 3.4. Interpretive signs (right: Red Tarns track; left: Mueller Lake lookout on Hooker Valley track), photo taken by the researcher

Other than the DOC's visitor centre, the Aoraki/Mt Cook Village has another interpretive facility. (See Figure 3.5).

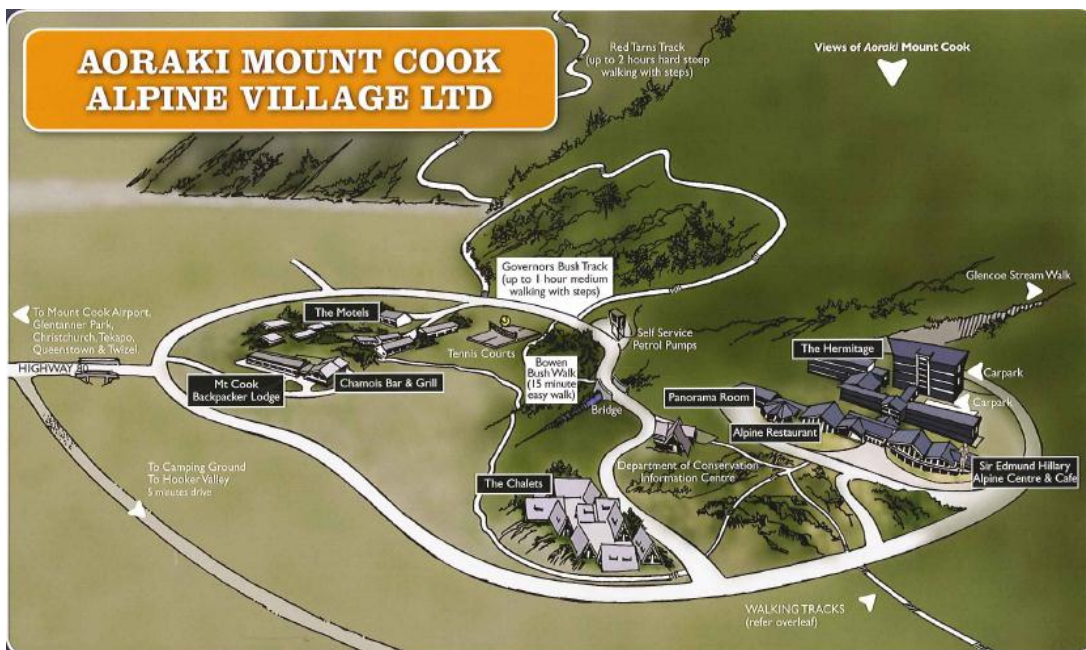


Figure 3.5. A map of Aoraki Mount Cook Alpine Village (As of 1st, Feb. 1987. Image provided by Aoraki/Mount Cook Alpine Village Ltd.)

Sir Edmund Hillary Alpine Centre (in short, “Hillary Museum”): see Figure 3.6) is operated by the Hermitage Hotel and the museum trust. It is open to the public and features Sir Edmund Hillary’s achievements, the history of the Hermitage Hotel and tourism activities in the national park. The museum also has a theatre with a planetarium (in English and Japanese) and several 2D/3D movies (mostly in English and some in Japanese) and provides stargazing tours (in English and Japanese). Japanese versions of the movies and planetarium are available because of the large number of Japanese visitors and the popularity of stargazing among Japanese visitors.



Figure 3.6. Sir Edmund Hillary Alpine Centre, photo taken by the researcher, 2011

Commercially-operated guided activities are available for general visitors, but most activities available for Japanese visitors are operated in English.

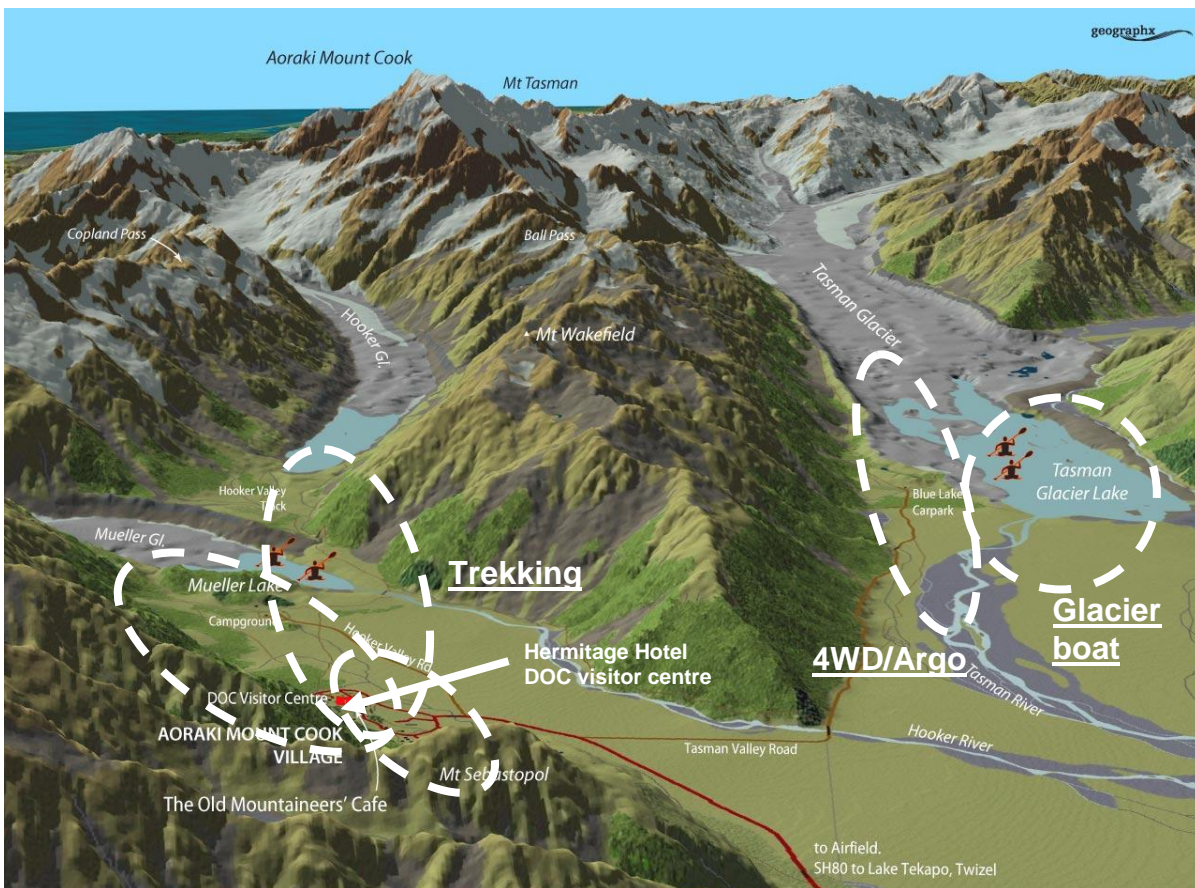


Figure 3.7: Guided activities (trekking/glacier boat/4WD&Argo tours) on Mt Cook illustrated map: map adapted from <http://www.mtcook.com/>, Jan. 2012

Trekking tours are operated by several companies, mostly for Japanese tourists. The tours feature walking the tracks in the national park with Japanese-speaking interpretive guides. One of the field guiding companies is an activity division of the Hermitage Hotel, providing several types of trekking tours in both English and Japanese.



Figure 3.8. Guided activities (trekking/glacier boat/4WD&Argo tours), photos taken by the researcher, 2011

Glacier boat and 4WD tours are operated in English. The glacier boat tour is operated on the terminal lake of Tasman glacier and features a close encounter with a glacier by boat. The 4WD tour is operated in the Tasman Valley and features rides on 4WD and 8WD vehicles (Argo) on rough tracks. These two companies are managed as activity divisions of the Hermitage Hotel.

In addition, glacier lake sea-kayaking is operated on the Mueller and Tasman lakes, featuring kayaking with guides. Mountaineering is guided by two companies, featuring alpine climbing and skiing on high mountains with experienced guides, including climbing on Aoraki/Mt Cook. Scenic flights are operated by two companies with helicopters and small airplanes, featuring a flight around the mountains in AMCNP and landing on snow and glaciers. All these tours are operated in English.

Commercial activities in AMCNP are managed by DOC's permit (concession) management system. 'Concession' (permission) is issued to a tourism operator applying to conduct commercial activities in DOC's management areas (DOC, nd). AMCNP has 38 guiding concessionaires (Department of Conservation, 2010b) and eight of them provide activities for Japanese visitors to the national park, as of 2010.

AMCNP attracts a large number of international tourists (Department of Conservation, 2010a). According to the park management plan (Department of Conservation, 2004), a large proportion of visitors to AMCNP comprised international tourists, including visitors from Australia, USA, UK, Germany and Japan. Japanese visitors have made up a considerable proportion of these international visitors to AMCNP, as well representing a considerable proportion of visitors to New Zealand (Kluckhohn & Strodbeck, 1961). (Unfortunately, detailed statistics showing the number of Japanese visitors to AMCNP were not accessible.) In addition, several guided activities are available in Japanese. Considering both the number of Japanese visitors and the availability of Japanese guided activities, it is clear that Japanese visitors are considered to be significant park users as well as activity participants in AMCNP.

Chapter 4

Methodology

In order to address the research questions (see Chapter Two) in a case study of heritage interpretation for Japanese visitors to Aoraki/Mount Cook National Park (see Chapter Three), this chapter provides an overview of the research design and a brief explanation of how data was used to answer the questions.

4.1 Qualitative research

The choice of research approach depends on what type of data is to be collected and analysed (Patton, 2002). Since the goal of the current study is to understand how heritage interpretation is influenced by cross-cultural communication between two nationalities, the researcher has adopted a qualitative research approach.

Qualitative research is a method of inquiry, employed traditionally in social science research, which aims to achieve an in-depth understanding of human behaviours and the reasons for those behaviours (Patton, 2002; Silverman, 2005). Several researchers emphasise the need for in-depth understanding of heritage interpretation settings in the New Zealand and world contexts (Ballantyne & Packer, 2005; Walker, 2007). Since the current study aims to investigate how cross-cultural communication influences heritage interpretation, adopting a qualitative research approach and methods is appropriate.

4.2 Data collection

The current study employed three qualitative research methods: semi-structured interviews, field observation, and document research. This section explains each research method with the rationale for the selection and the design of implementation.

4.2.1 Semi-structured interviews

The semi-structured interview is one of the commonly used methods for social science research, regarded as “most suitable for direct apprehension of the behaviours, orientations, and feelings associated with the social settings and contexts that constitute the social world” (Lofland, Snow, Anderson, & Lofland, 2006, p. 16). The current research sought data which could describe and explain heritage interpretation for Japanese visitors from the perspectives of DOC and tour guides. Therefore, semi-structured interviews were conducted to obtain the data from DOC personnel and tour guiding companies.

Following approval of the research proposal and human ethics application from Lincoln University and approval for the study from DOC Aoraki area office, interviews were conducted over two weeks in May, 2011. The researcher stayed at DOC's staff accommodation for the two weeks.

The interview schedules (see Appendix C.1, C.2) used for each group of participants consisted of questions about: their profiles; heritage interpretation settings in which they are involved; Japanese visitors; and relationships between DOC and guiding companies. Some questions were modified or not asked depending on the appropriateness to the positions of the person; for example, questions about field guiding practice of interpretation for Japanese visitors were not asked in detail for those who are solely managers, not guides. Once participants had given their consent to be involved in the research study and be recorded, interviews were taped on an IC recorder for subsequent transcription.

Participants were purposefully selected in advance, based on a number of criteria including their job descriptions and later, using a snow-ball sampling technique by participants' referral on site. Purposeful sampling is a selection method designed to "select information-rich cases strategically and purposefully" (Patton, 2002, p.243). Snow-ball sampling is used to "identify cases of interest from sampling people who know people who know what cases are information-rich" (Patton, 2002, p.243). Since the current case study focuses on a single national park, research participants' knowledge and relationships with other potential participants was useful for sampling.

DOC participants were selected before and after the researcher's settlement in AMCNP. The criteria for DOC personnel were (1) to be involved in heritage interpretation in AMCNP, (2) to be involved in relationships with tour guides in terms of heritage interpretation, (3) to have professional knowledge of park management relating to heritage interpretation for Japanese visitors in ACMNP. Based on these criteria, five participants were selected for interview: Park Manager, Community Relations Programme Director, Concession Manager, and Visitor Centre Supervisor, the staff, and Visitor Asset staff.

The only criterion for the selection of research participants among the tour guides was to be involved in heritage interpretation for Japanese visitors to AMCNP. Since the guided activities were selected earlier, tour guides as research participants were selected from the activity managers first, and then the field guides. Three activity managers (also field guides for Trekking, Glacier Explorers, and Tasman Valley 4WD & Argo Tours) and one interpretive facility manager (Activity Manager of the Sir Edmund Hillary Alpine Centre) were first selected purposefully according to their guided activities and interpretive facility. Then six trekking guides (Japanese or Japanese-speaking non-Japanese) were selected by referrals from managers and interviewed guides. In addition, managers and guides in other activities were approached for additional information about interpretive settings involving Japanese visitors. While the researcher knew some guides in advance, he only approached them as the result of

the sampling techniques. In addition to the guides and activity managers, an accommodation tourism manager was approached for his expertise and experience in the tourism market and AMCNP (see Appendix A). As a result, the total number of research participants was eleven (one tourism manager, three activity managers, seven guides), which covers the range of tourism activities in the area. While the number of research participants was determined by specific criteria, the current study refers to the previous research which selected the similar number of participants for the rationale, which is about ten. (Ap & Wong, 2001; Yu et al., 2002).

Research participants were approached according to their position in the hierarchy of each organisation, as a matter of courtesy and in order to facilitate the snowball sampling process. Participants in manager positions were first approached with appointments for interviews. After these interviews, participants in field positions who were referred by the managers were then approached with appointments for interviews. The time and location for interviews were decided by participants. Interviews were conducted at the participants' offices and houses, and café and service counters in AMCNP and designed to take about 30 minutes.

Prior to the interviews, the researcher introduced himself, explained the research and the participants' rights of confidentiality and anonymity, and requested permission to record the interviews. All research participants signed the consent form.

Interviews were conducted using an interview schedule designed in advance by the researcher and approved by Lincoln University Human Ethics Committee prior to the fieldwork. The interview schedule was employed in order to utilise the limited time for an interview efficiently (Patton, 2002). The questions in the interview schedule sought information about: (1) participants' profiles; (2) description of interpretive settings (content of guided activities or interpretive facilities); (3) perceived characteristics of Japanese visitors; and (4) communication and relationship between tour guides and DOC (some of which were modified/removed to match the types and roles of participants) (see Appendix A).

4.2.2 Document research

Document research is a useful method for gathering both initial data and supplementary information. Prior to fieldwork, document research can provide information which may contribute to the design of other methods (Yin, 2009). Documents, whether publicly released or not, can include contextual data which further describes situations and participants to be studied.

In terms of the current study, documents prepared by governments and tourism organisations provided certain information about heritage interpretation at the study site. Document research in heritage interpretation in selected national parks was conducted as follows:

- DOC's perspective: role of heritage interpretation, role of tour guides, role of visitors (General Policy for National Park; General Conservation Policy; Statement of Intent, etc.)
- Tour guides' and tourism industry's perspective: visitors' interests in natural and cultural heritage and guided activities, role of DOC (New Zealand Tourism Strategy; history of commercial activities; activity and operation reports, etc.)

Document research can also supplement data collected by other research methods. Yin (2009, p. 103) noted that documents can “corroborate and augment evidence from other sources”. While most documents were reviewed prior to data collection, some documents referred by research participants were also reviewed at a later date.

4.2.3 Field observation

Field observation, including participant observation, field work, qualitative observation, direct observation, and field research, helps a researcher to describe the context to be studied. Lofland et al (2006) explains that “*participant observation* refers to the process in which an investigator establishes and sustains a many-sided and situationally appropriate relationship with a human association in its natural setting for the purpose of developing a social scientific understanding of that association” (Lofland et al, 2006:p17) (italics in the original text).

Patton (2002) mentioned that observation has five advantages. First, it allows a researcher to understand context from a holistic perspective. Capturing directly the context within which people interact provides a researcher with opportunities to analyse the context from insider and outsider perspectives. Second, observation provides a researcher with opportunities to have firsthand experience with a setting and the people which allow “open, discovery oriented and inductive” inquirer (p262). Third, a researcher can identify some routines which interviewees may escape awareness in the setting. These routines may be “important nuances that are apparent only to an observer (researcher) who has not become fully immersed” (p263), which can be critical to the research. Fourth, observation may allow a researcher “to learn things that people would be unwilling to talk about in an interview” (p263). Lastly, “getting close to the people in a setting through firsthand experience permits the inquirer to draw on personal knowledge during the formal interpretation stage of analysis” (p263). With the knowledge and experience in the field, a researcher can learn from impressions and feelings which can “become part of the data to be used in attempting to understand a setting and the people who inhabit it” (p264).

With the explanation and the advantages of field observation as a useful method, the current research used field observation as a part of the methods.

Field observation was conducted to describe heritage interpretation settings in guided activities and facilities in the area from researcher's perspectives. The researcher intended to describe and analyse the context of heritage interpretation through the eyes of a researcher who has knowledge and experience in heritage interpretation and Japanese culture and customs. The settings observed in May 2011, included guided activities (trekking, glacier boat, and 4WD tours) and facilities (DOC Visitor Centre and Sir Edmund Hillary Alpine Centre). Permission for field observation was granted by the managers and staff.

4.3 Data analysis

Data analysis aims to connect all the evidence collected by selected research methods and to answer the research questions (Yin, 2009). This section explains the process of data organisation and analysis.

Data from semi-structured interviews were transcribed on Microsoft Word and categorised in terms of research questions and emergent themes, using NVivo computer software. The data were organised by the types of interview questions to address the first four research questions. While some categories were pre-set, new categories were developed as new findings were observed. In addition, literature which was cited and referred in the interview was linked as supportive information for the interview data. The transcription process provided "an opportunity to get immersed in the data, an experience that usually generates emergent insights" (Patton, 2002, p. 441).

Following transcription, the data were analysed. Analysis requires a researcher to find meaningful patterns in a topic area, such as frequencies of codes and code combinations (Yin, 2009). These codes can be defined from verbatim records in the collected data by the process of coding. Coding is a process of "sorting (your) data into various categories that organise it and render it meaningful from the vantage point of one or more frameworks or sets of ideas" (Lofland et al., 2006, p. 200). The coding process is a core aspect of qualitative research where the researcher works as an "instrument" (Patton, 2002, p. 14) to engage in analysis.

Two coding practices were used: 'initial coding' and 'focused coding' (Lofland et al., 2006). The aim of initial coding is "to condense and organise your data into categories that make sense in terms of your relevant interests, commitments, literature, and/or perspectives" (Lofland et al., 2006, p. 201). It is an initial process to categorise the raw data. Focused coding, on the other hand, is a more selective and more conceptual process to categorise into certain concepts (Lofland et al., 2006). It is a secondary process designed to identify meaningful patterns. These concepts and patterns will eventually organise

and represent the data collected for a study. Preliminary interview data were coded and conceptualised to identify key themes. Quotations were then selected from the interviews that illuminated the themes.

4.4 Ethical considerations

For participants who were involved in interviews and observations, several ethical considerations were taken into account. All research participants were treated in a respectful manner by the researcher and participation in the research activities was entirely voluntary. A protocol for informed consent was drawn up, outlining participant rights regarding confidentiality and withdrawal; anonymity was assured. The researcher undertook to avoid the use of any topics or words which might be offensive to the person interviewed. The researcher also consulted with DOC managers and managers of guiding concessions in order to minimise interference with visitors' tourist experience, especially during field observations. It was agreed that there were no physical risks for participants involved in the study. The research project was approved by Lincoln University Human Ethics Committee and the Department of Conservation, according to the ethical principles and guidelines of human participation in research activities.

Chapter 5

Results

This chapter presents the research findings in two parts. Part one addresses the first research question about the components of cross-cultural interpretation for Japanese visitors in AMCNP, including the characteristics of the cross-cultural settings (communicators and interpretive settings) and the content of interpretation messages delivered between DOC, tour guides, and Japanese visitors. Part two presents an analysis of the process of cross-cultural interpretation for Japanese visitors. These findings will contribute to an understanding of how cross-cultural communication may contribute to heritage interpretation for Japanese visitors in AMCNP from the perspective of tour guides and park managers.

5.1 Part one: Components of cross-cultural heritage interpretation for Japanese visitors in AMCNP

In order to understand the components of cross-cultural interpretation for Japanese visitors in AMCNP, part one illustrates the cross-cultural settings and the context of the interpretive setting. The setting can be illustrated by describing the characteristics of cross-cultural factors between communicators (Japanese visitors, DOC and tour guides). First, the characteristics of Japanese visitors as perceived by tour guides are described, referring to travel styles and interests. Second, the characteristics of interpretive settings are described using information about the activities in AMCNP (guided activities and interpretive facilities) obtained from the interview data collected from tour guides, managers and DOC personnel.

5.1.1 Perception of Japanese visitors

The perceived characteristics of Japanese visitors in interpretive settings in AMCNP are collected from the perspectives of tour guides and DOC who have opportunities to communicate their messages to the visitors. The current study revealed that tour guides had more detail understanding of Japanese visitors than DOC personnel. Therefore, this section illustrates on the visitors' characteristics (travel styles, interests and participation styles) mainly from the perspectives of the tour guides.

5.1.1.1 *Tour guides' perception of the visitors and their travel styles*

Japanese tourists are considered to be distinctive for a number of reasons. The tourism manager of an accommodation provider, who has extensive knowledge of, and experience with, the tourism market, suggested that the:

Japanese tourist market is unique. There are a lot more 'layers' in the Japanese system than anybody or anywhere in the world, and still strong belief in using a Japanese operator, because of the protection of Japanese law, consumer law. [But,] younger people [are] not so quite [follow the same tendency]. They [younger tourists] understand that New Zealand has its own consumer protection law, and so they book direct. Older people still want to trust their travel agent. (Tourism manager: Dominic)

The 'layers' to which Dominic referred are about the structure of the Japanese travel market. He compared the Japanese market with the New Zealand one to point out the influence of this structure on the behaviours of Japanese tourists. He also referred to two distinctive travel styles of Japanese tourists (group and individual travel) which are acknowledged in national tourism surveys (Tourism New Zealand, 2009a).

Group tourists represent the typical characteristics of Japanese tourists. According to the tourism manager, Japanese group tourists in AMCNP tend to be largely seniors and newly-wed couples who hardly have to speak in English because they depend on travel agencies in Japan for the necessary communication and organisation with tourism services in travel destinations. Compared with other nationalities, Japanese group tourists are characterized as "unique" and "demanding" of "a high level of interaction with Japanese staff" (Tourism manager: Dominic) because they maintain the same expectation level as in Japan. It appears that Japanese visitors tend to depend on the Japanese language environment even while they are travelling abroad.

Japanese group tourists tend to expect their activity guides not only to talk about the features of the national park, but also to take care of their basic needs, especially in Japanese communication settings. A trekking manager mentioned that, "our job sometimes involves not only guiding on trails, but also looking after our clients' itinerary before and after their activity participation in the national park. That's what we're expected to do [by our Japanese clients]." (Trekking, Yuta). That is one of the possible reasons why Japanese guided trekking is popular among group tourists.

While growing in numbers recently, individual tourists have been a minority of Japanese tourists in AMCNP. In contrast to group tourists, individual tourists tend to have some degree of independence from the Japanese language environment which group tourists expect. Individual tourists are more likely to engage in activities which are not specifically designed for Japanese tourists, such as 4WD and glacier boat tours.

According to non-Japanese guides, some Japanese tourists in their guided activities tend to show interest in experiencing cross-cultural contexts which may be challenging to them. One tour guide mentioned that Japanese individual tourists seem happier in cross-cultural communication settings than in Japanese-guided settings. "Rikiya [a Japanese guide] can communicate [with Japanese tourists] in

Japanese. But, sometimes I feel that many [Japanese] tourists are actually enjoying interacting with Kiwi guides [more than with Japanese guides]” (4WD: George)

According to a tourism manager, Japanese individual tourists tend to be young adults, especially female, who seem to have less uncertainty and anxiety in English communication. Compared with group tourists, individual tourists tend to be “risk-takers” (Tourism manager: Dominic) who are open to cross-cultural settings. The manager mentioned: “Japanese tourists under 35 years old are very keen to experience being uncomfortable. So, they enjoy the experience [of a different language environment]. They are not scared to use [wrong English].” (Tourism manager: Dominic)

This analysis of Japanese tourists’ choice of travel styles, suggests that Japanese tourists are not homogeneous. It appears that these two types of tourists have different interests in, and attitudes towards, participation in interpretive activities. The following sections present the perceived degrees of interests which Japanese tourists have for participation in guided activities.

5.1.1.2 Perceptions of Japanese tourists and their interests

Tour guides and managers in AMCNP reported that Japanese tourists show their interests at different levels. According to the research participants, Japanese visitors to AMCNP are a homogeneous group of tourists who like nature and who stay quiet during their participation. However, some unique characteristics were reported in the interviews, which sometimes appeared to be opposite; that is, not interested in nature and very active in participation. It is interesting to note that such contradicting characteristics of Japanese tourists were only reported by Japanese tour guides. This section illustrates the different perceptions between Japanese and non-Japanese guides.

Japanese tourists are generally interested in being in nature. Most tour guides interviewed mentioned that Japanese tourists are interested in learning and being involved, compared with other international tourists who tend to be interested in getting to a destination. One Japanese trekking guide described the difference:

Just like me, Japanese tourists enjoy watching flowers and listening to guides’ talks on the way to destination. But, foreign [other international] tourists just walk fast trying to reach to the destination soon. I would be very late if I walk with those foreign [other international] tourists. I can’t help to enjoy watching things on the way. (Trekking: Sayuri)

This tendency lends itself to interpretive settings featuring understanding of heritage resources.

According to research participants, Japanese tourists tend to have positive attitudes towards the relationship between nature and people and enjoy themselves in a natural environment. According to a

tourism manager, Japanese tourists tend to be respectful of the environment and management:

“Japanese tourists are very respectful people. They like nature, so they don’t damage the environment here. They are good tourists [to the national park].” (Tourism manager: Dominic)

Some tour guides pointed out that the gender of Japanese tourists tends to determine their interests. According to a Japanese guide, “flowers for senior female, mountains for senior male [Japanese tourists]” (Trekking: Sayuri).

Japanese tourists appear to be heterogeneous when it comes to their interests, according to the research participants. Group tourists, commonly seniors or newly-wed couples, are seen as being interested in easily approachable activities, such as short trekking with Japanese-speaking guides. Group tourists may be interested in other activities, but they seem to show their preference for language assistance, (Trekking & 4WD: Rikiya; Trekking & glacier: Ayaka).

Individual tourists, on the other hand, such as younger female tourists, are seen as interested in moderately challenging activities, such as 4WD and glacier tours with English-speaking guides. They tend to have interests in interaction with non-Japanese speakers and enjoy the cross-cultural settings. One non-Japanese guide mentioned that, “[these types of Japanese] tourists seem to be enjoying more with a kiwi [New Zealander] guide [than a Japanese guide]” (4WD: George).

Some Japanese tourists were perceived as not being interested in anything in AMCNP, either the national park as a destination or interpretive settings as activities. Tour guides and managers, especially Japanese ones, emphasised that not all Japanese tourists visit AMCNP with a specific interest in the destination. According to the trekking manager, some tourists visit and participate in guided activities because they are just following their pre-set itineraries. They may not have chosen the packaged tour products. According to the manager, this is a characteristic of the Japanese tourism market where Japanese tourists are largely dependent on travel agencies and their itineraries. “Some participants say that they chose their [packaged] tour [itinerary] because it was cheap. Others may choose the tour without knowing about the itinerary.” (Trekking: Yuta)

A large proportion of Japanese tourists are not prepared for activity participation with recommended equipment and clothing. Many participants don’t have good understanding about activities here. They may consist of around 70 percent of whole participants of the activity [trekking] in a season. (Trekking: Kazu)

5.1.2 Cross-cultural aspects of interpretive settings for Japanese visitors

Interpretive settings for Japanese tourists in AMCNP include (1) guided activities and (2) interpretive facilities. Guided activities include six types of commercial guided tours (trekking, mountaineering, kayaking, glacier boat, 4WD, and scenic flight). Major interpretive facilities include DOC managed facilities (trail signs and the visitor centre) and a commercially managed facility (Sir Edmund Hillary Alpine Centre: in short, Hillary Museum). In addition to the basic description of interpretive settings illustrated in the case study chapter, this section presents the key characteristics of the interpretive settings as described in the data collected from interviews and field observation. It also presents an analysis of the opportunities for, and limitations on, interpretation for Japanese tourists in AMCNP.

Interpretive activities

Trekking tour ('Mount Cook Encounter')

According to the trekking manager, the Mount Cook Encounter trekking tour features walking with interpretive guides explaining about a wide range of features of the national park, including flora and fauna, wildlife, glaciers, geography and geology, history and Maori culture. The manager mentioned that guides need to have a wide range of knowledge about the national park and New Zealand and social and language skills to communicate with Japanese tourists. The company employs Japanese and Japanese-speaking non-Japanese guides, but prefers to employ Japanese nationals due to the high level of communication skills required in guiding. In addition, according to the manager, trekking guides are often required to act as a caretaker for participants in order to deal with general needs of Japanese tourists, such as managing time and groups. While some guides speak in both Japanese and English for guiding, the majority of trekking tour participants is Japanese tourists, mostly group tourists, according to the manager.

The trekking tour offers a Japanese-spoken interpretive setting which accommodates the needs of Japanese tourists fully, including Japanese (or Japanese-speaking) guides and Japanese ways of communication and interpretation during the activity.

Glacier boat tour ('Glacier Explorer')

The glacier boat tour features boating on a glacier lake with interpretive guiding. According to the manager, guides are aware of their responsibility in safety and interpretation. The interpretation features around glaciers includes information on how glaciers and glacier lakes were formed and how they will change; therefore, the content of the interpretation is specific. Interpretation during the tour is provided in English, but the guides provide interpretive brochures for tour participants in their languages, including English, Japanese, Chinese (Mandarin and Taiwanese), and Korean). While some Japanese

group tourists join the tour as groups, some individual tourists have options to register for participation in their itineraries, according to the manager.

The glacier boat tour offers an English-spoken interpretive setting which accommodates, to a limited extent, the needs of Japanese tourists. Japanese-translated interpretive brochures may help Japanese tourists to understand the content of interpretation provided during the tour, but the brochure may only help after the experience. Interaction between Japanese tourists and English-speaking guides may be limited, depending on the English fluency of the tourists.

4WD tour ('Tasman Valley 4WD & Argo tour')

The 4WD tour features a ride on vehicles which drive rough, rocky tracks in the national park with an interpretive guide. The guide talks about flora and fauna, mountains, glaciers, and glacier lakes in the Tasman Valley while riding on 4WD and 8WD vehicles. The 4WD tour focuses less on interpretation and more on the recreational aspects of the experience. According to the manager, the tour features adventure rather than learning about flowers, but the guides may talk about flowers and plants if there are Japanese tourists on the tour. The interpretation is provided in English. As with the glacier boat tour, individual tourists tend to participate in the tour, according to the manager.

Sea kayaking ('Glacier Sea Kayaking')

The sea kayaking tour features an adventurous guided kayaking experience. The tour provides instructions on kayaking and some commentary on glaciers, glacier lakes and mountains. Due to the nature of the activity, communication between a guide and a participant (on one kayak) can be limited. In addition, the tour is provided in English only. Few Japanese tourists participate in this tour, according to the manager. Sea kayaking is therefore less likely to represent cross-cultural communication settings for interpretation for Japanese visitors due to lack of Japanese participation.

Mountaineering ('Alpine Guides')

Mountaineering tours feature technical mountain climbing with guides. The tour, which tends to take several days, provides instructions and practices in the field with guides, in many cases on an individual basis. Although guiding is provided in English, some Japanese people participate in the tours. Due to the nature of the activity, it is considered to be more instructive than interpretive. Mountaineering is less likely to represent an interpretive setting for Japanese visitors since the participants are less likely to be 'ordinary' tourists.

Scenic flight ('Mount Cook Ski Planes')

Scenic flights feature a ride on a helicopter or small airplane around the national park and surrounding area. According to the manager, the tour highlights a flight around Aoraki/Mount Cook and a landing

on glaciers or near one of the mountain huts. While a pilot points out some peaks and glaciers, there is little other communication unless passengers request it, according to the manager. In addition, the tour is provided only in English. Several Japanese individual tourists participate in the tour. The scenic flights are less likely to represent an interpretive setting for Japanese visitors since little communication seems to be taken place between the pilot and Japanese participants.

The analysis of these activities suggests that some guided activities can represent cross-cultural interpretive settings for Japanese visitors, while other activities may be mono-cultural settings. First, guided tours which provide interpretation for participants are limited to trekking, glacier boat, 4WD, and kayaking. Second, among these tours, the tours which include communication settings with Japanese visitors are trekking, glacier boat, and 4WD tours. Among these three activities, the tours with cross-cultural communication settings are glacier boat and 4WD tours. Considering the possibility of comparative analysis between cross-cultural and mono-cultural communication settings for interpretation of a New Zealand national park, three guided activities (trekking, glacier boat, and 4WD tours) are the most suitable activities which represent the interpretive activities for the current case study.

Interpretive facility

DOC Visitor Centre

The DOC Visitor Centre, managed by DOC Aoraki area office, is considered to be the “main communication hub” (DOC: Sarah) for DOC’s education with visitors from all over the world. As described previously (see Chapter Three), the visitor centre has many educational displays portraying the social, scientific, environmental and historical aspects of the national park, organised by themes. Using photographic images, historical drawings and some arts and hands-on exhibits, the centre appears to play the key role in communicating heritage interpretation messages to the general visitors.

The analysis of interpretive settings at the visitor centre suggests that the centre both offers opportunities and presents limitations for interpretation by Japanese tourists. The opportunities include universally-designed and thematic displays which may require visitors to have little English literacy. As DOC staff mentioned, the displays and the centre itself were designed to encourage visitors’ active engagement in order to meet their learning needs. The content of the interpretation is organised by theme including (indigenous) culture, history, and nature in the national park. This arrangement appeared easy to follow. Personal assistance at the information counter is available if visitors need to ask questions about the area.

The visitor centre has some limitations for Japanese visitors. Since the interpretive displays and personal assistance are only available in English, it appears that English literacy is essential for visitors

to understand the display messages. According to the concession manager, who has good knowledge of DOC's interpretation, "the visitor centre is a Eurocentric place for non-English speakers. It must be difficult for them to get engaged with interpretation here" (DOC: Rapata). In addition, other DOC staff mentioned that it is difficult to communicate with Japanese visitors without staff who are either Japanese or have a good understanding of Japanese language and culture. Some staff appeared to manage conversation with Japanese visitors by showing maps and using gestures. Thus, interpretation provided by DOC may not be appropriate for international visitors who do not speak English and have little understanding of Western and New Zealand culture, as is the case for many Japanese visitors to AMCNP.

From the DOC perspective, Japanese visitors to the visitor centre are mostly group tourists, while the visitor centre staffs are aware that there are individual tourists as well. They are aware that Japanese group tourists are mostly accompanied by tour guides, trekking guides in many cases, and they listen to the guides' talks since the visitor centre staff see them from the counter. The centre supervisor mentioned that, "I see groups of Japanese tourists with [trekking] guides when the weather is not so good. The guides provide the tourists with interpretation of the displays and the national park" (DOC: Amiria). On the other hand, the DOC staffs do not seem to know much about individual tourists, probably because it is not easy to identify the nationality of visitors just through observation, although there would be cultural clues presumably.

Sir Edmund Hillary Alpine Centre

The Sir Edmund Hillary Alpine Centre (in short, the "Hillary Museum"), managed by the Hermitage Hotel and the Museum Trust, is considered an 'additional attraction' for the hotel guests and park visitors. According to the museum manager, the museum was built as an additional feature in the hotel, aiming to provide recreational and educational opportunities for a wide range of users. While the museum provides domestic and international visitors with recreational opportunities to engage with displays and the theatre, it also provides especially domestic and local school children with educational opportunities to learn about the historical aspects of the national park and commercial activities in the area.

Located within an accommodation area and with free entrance, the museum offers opportunities for Japanese tourists to engage in the interpretation. The location of the museum provides easy access during the tourists' stay in the national park. The museum appears to be attractive with pictures of Sir Edmund Hillary and the Hermitage Hotel and some life-sized historical items, such as an airplane and vehicles used in the past. The self-guided setting seems to help the visitors to take time to engage in

interpretation. Such opportunities to enjoy learning about both recreational and educational features of the area may be suitable for a range of Japanese tourists who may have different interests.

On the other hand, the museum has some potential limitations. All of the displayed information is in English, which makes comprehension difficult for most non-English speakers. According to the manager, the museum does not adequately accommodate the needs of Japanese tourists because there is no Japanese text in the museum. The manager also mentioned that Japanese tourists are probably not interested in the topics at the museum, including the history of the Hermitage Hotel and Sir Edmund Hillary. He mentioned that, in general, it is because Japanese tourists do not know about Sir Edmund Hillary. The reason for Japanese tourists' unfamiliarity with the topics addressed in the museum may be due to the lack of promotion in the Japanese tourism market, according to the manager.

In addition, the museum is often not a part of Japanese tourists' packaged tours, except when Japanese tourists participate in a stargazing tour which uses the theatre in the museum. "Japanese tourists don't have time to come to the museum. They are here [in the national park] for hiking and star-gazing. They come late in evening, have dinner, and go star-gazing. Next morning, they go hiking and leave by noon." (SEHAC: Rowan)

In summary, the DOC Visitor Centre and the Hillary Museum provide interpretive opportunities for Japanese tourists, and are visited by the group tourists with tour guides or the individual tourists on their own. Both facilities provide interpretation in English, which makes it difficult for Japanese tourists to approach the facilities and to grasp the aim of the interpretation without language assistance. Some differences were identified in the provision of translated brochures (DOC visitor centre) and in the ways of designing interpretive materials (interactive displays and universal design at DOC Visitor Centre). While the DOC Visitor Centre acts as the information centre of the national park and attracts diverse visitors with a broad range of interpretive materials, the Hillary Museum offers an additional attraction for visitors with focused topics of interpretation. The language options and the focus of interpretation appeared to determine the level of Japanese tourists' engagement in interpretive settings. Interpretation difficulties can be resolved occasionally by Japanese (trekking) guides who can interpret displays and provide information about the centre for Japanese group tourists.

5.1.3 Perceptions of Japanese tourists' participation in interpretive settings

The characteristics of Japanese visitors to AMCNP were well understood and their attitudes and behaviour clearly described by AMCNP tour guides in this study. The analysis of the tour guides' comments about Japanese tourists indicates that the characteristics of Japanese tourists in interpretive settings can be illustrated along two sets of dimensions: active/passive participation and direct/indirect behaviour regarding communication in interpretive settings. Since it was found that Japanese and non-

Japanese guides perceived these elements differently, this section presents an analysis of these elements by the two different groups of tour guides.

Active/passive dimensions

Japanese tourists were perceived as either active or passive in terms of their participation in interpretive settings. Some tour guides regarded Japanese tourists as “active” and “eager” when it came to communication in interpretive settings. According to a tourism manager, Japanese tourists are “hungry for knowledge” and “very keen to interact with guides, especially Japanese ones” (Tourism manager, Dominic). Japanese tour guides also mentioned Japanese tourists’ active participation in activities. One guide stated that, “[Japanese] clients want to know a lot of things in detail. Some even take notes of our guide talks” (Trekking: Kazu). Japanese tourists tend to be interested in learning from their experience in AMCNP, according to the Japanese guides.

On the other hand, according to a trekking manager and Japanese guides, other Japanese tourists can be passive when it comes to participation in activities, especially in Japanese trekking tours. As described in the previous section (see 5.1.1.2), some tourists are not interested in the activities included in their selected itineraries. In non-Japanese guided settings, some tourists may appear to be passive since the tour guides “don’t have a clue about what the tourists are thinking” (Glacier tour: Brandon). Since tour guides expect their tour participants to be interactive (see 5.1.2.1 Glacier tours), Japanese tourists who are “quiet” may appear to be inactive or less competent in communication. “We’re aware that some Japanese tourists don’t understand English. I sometimes face the situation that they don’t understand what we’re talking about, but they still nod for ‘yes’” (Glacier tour: Brandon). For these reasons, Japanese tourists may be perceived to be passive in interpretive settings.

Direct/indirect dimensions

Similarly, Japanese tourists exhibit indirect/direct styles of communication. According to a tourism manager, Japanese tourists express their needs and interests openly to tourism service providers who try to accommodate these needs. “Japanese tourists tend to have demand for a high level of service and communication, as they expect in Japan” (Tourism manager: Dominic). This tendency of Japanese tourists applies equally to guided activity settings. According to a trekking manager, “[Japanese] clients reveal their desires openly in our guiding settings” (Trekking: Yuta). Tour guides interpret this behaviour as being direct.

On the other hand, Japanese tourists can be perceived as indirect in communication. Some tourists may not show their enthusiasm due to their daily practice of Japanese social manners. Japanese tour guides, who understand about Japanese manners, indicated that Japanese tourists may choose to hide their emotions and opinions to be polite and respectful to the guides. “I know about Japanese tourists hiding

their real emotions. I know that because I have worked as a guide in Japan and New Zealand. It's common in Japan that [Japanese] people don't reveal explicitly what they want to say" (Trekking & Glacier tour: Ayaka).

After considering two distinctive indicators of Japanese visitors' participation styles, Japanese visitors can be illustrated in a matrix of two dimensions as below.

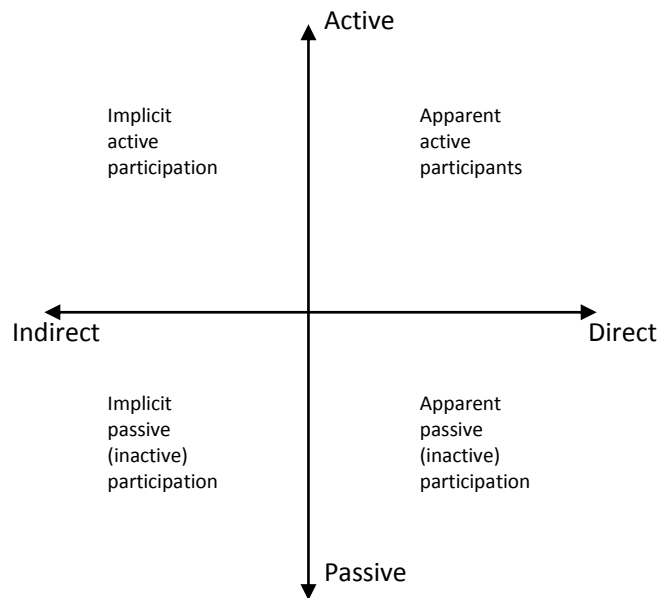


Figure 5.1. A matrix of perceived characteristics of Japanese tourists' behaviours and attitudes towards communication in interpretive settings

The active/passive dimension indicates Japanese visitors' attitudes towards communication (or interaction) in interpretive settings. The direct/indirect dimension indicates Japanese visitors' communication (or interaction) in interpretive settings. With these two dimensions, four aspects of Japanese visitors' behaviours and attitudes can be illustrated; active and direct dimension; active and indirect dimension; passive and direct dimension; and, passive and indirect dimension.

According to the results of interviews from Japanese guide research participants, Japanese tourists could be found in all four areas in this matrix.

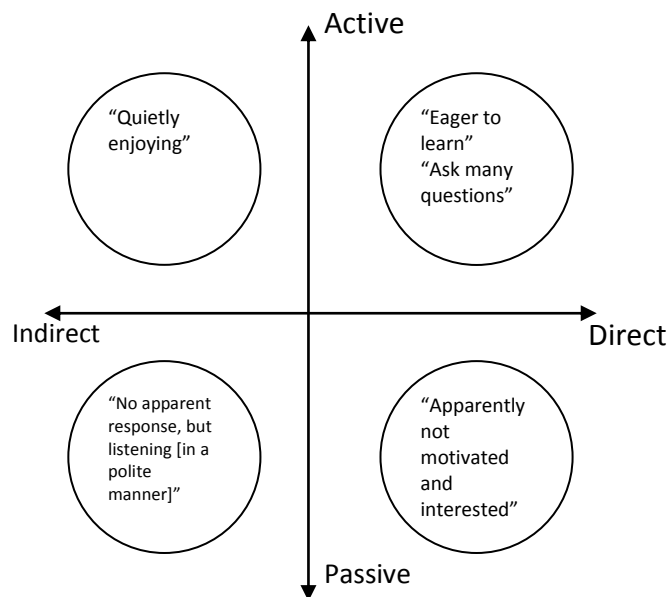


Figure 5.2. A matrix of perceived characteristics of Japanese tourists' behaviours and attitudes towards communication in interpretive settings from Japanese guides' perspectives

The active characteristics of Japanese tourists were apparent in both direct and indirect communication behaviours. Some tourists were perceived to be active in communication with tour guides (Direct and Active dimension); others were also perceived to be active, but not apparent unless the tour guides have good understanding of Japanese cultures and customs (Indirect and Active dimension). Japanese tour guides appeared to consider this type of tourists as ordinary; therefore, such indirectly active behaviours can be implicit in unique characteristics of Japanese tourists.

The passive characteristics were also identified in both direct and indirect behaviours. Some tourists were deemed passive because they showed little or no interest in communication or interpretive settings; others were considered to be 'no trouble' by Japanese tour guides who understood the courtesy of not directly showing emotion.

While various types of Japanese tourists' characteristics were identified from the perception of Japanese tour guides, limited types of Japanese tourists' characteristics were identified from the perspectives of non-Japanese guides in the current research.

According to the data from non-Japanese guides, the active characteristics of Japanese tourists were apparent only in direct communication behaviours. Guides emphasised that Japanese tourists motivated to practise their English appeared to be the most communicative. On the other hand, the passive characteristics were reported to indicate that Japanese tourists' communication behaviour appear to be to some extent difficult to understand for tour guides. The tourists' reluctance to express emotion appeared to give guides the impression of indirect or implicit behaviour. In addition, as in-between of

active and passive characteristics, neutral communication behaviour of Japanese tourists was reported to indicate that Japanese tourists tend to behave in communication nicely although they may not understand what non-Japanese guides try to say. These three aspects of non-Japanese guides' perception about Japanese tourists are illustrated in Figure 5.3.

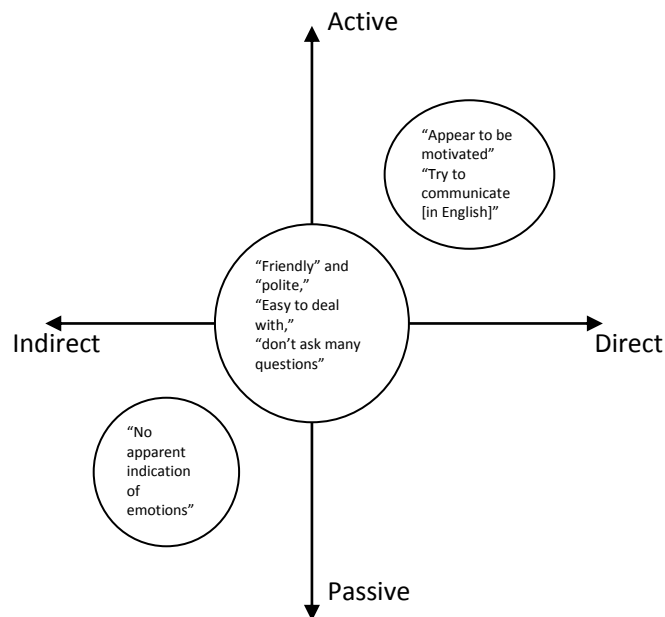


Figure 5.3. A matrix of perceived characteristics of Japanese tourists' behaviours and attitudes towards communication in interpretive settings from Non-Japanese guides' perspectives

It was found, therefore, that Japanese and non-Japanese guides may interpret the behaviour of Japanese clients differently. It was confirmed that Japanese guides appear to be more perceptive about the characteristics of Japanese tourists than non-Japanese guides, which indicates a perception gap between tour guides. The analysis suggests that understanding of Japanese language and culture is critical for non-Japanese guides to understand the way Japanese tourists think and feel about their experience in activities: "There is definitely a language barrier between guides and [Japanese] clients in communication" (Glacier boat: Brandon). Without understanding the characteristics of their clients, they may not be able to deliver their intended interpretation.

5.1.4 Summary of part one

The analysis of interpretive settings for Japanese tourists suggests that cross-cultural interpretation for Japanese tourists in AMCNP is characterised by both opportunities and limitations, depending on the interpretive provision as well as the nationality of tour guides. Japanese guides are able to communicate with Japanese tourists, while non-Japanese guides are limited in this respect. The differences determining opportunities or limitations are in languages, content, and interpreters' knowledge and

experience with Japanese tourists. The findings in this section will help to address the next three research questions about the process of cross-cultural interpretation for Japanese tourists.

5.2 Part two: the process of cross-cultural interpretation for Japanese visitors

Part two analyses the process of cross-cultural interpretation for Japanese visitors by: describing how DOC delivers interpretive messages to Japanese tourists and tour guides (to address the second research question); describing what roles tour guides play in delivering interpretive messages to Japanese tourists (to address the third research question); and examining the consistency of message delivery between DOC and tour guides, and tour guides and Japanese tourists (to address the fourth research question).

5.2.1 The process of DOC's delivery of interpretive messages to Japanese visitors and tour guides

In AMCNP (Aoraki office) DOC has two primary tools to communicate its intended interpretation messages to Japanese visitors and tour guides: the DOC Visitor Centre and, in some cases, tour guides, and DOC's concession management for tour guides. Given the findings about the characteristics of communicators and the interactive settings described in part one, this section addresses the ways in which DOC communicates interpretive messages with Japanese tourists and tour guides.

5.2.1.1 DOC Visitor Centre: From DOC to Japanese visitors / tour guides

As described previously the DOC Visitor Centre is the main communication hub for DOC to deliver key interpretive messages to visitors, including Japanese visitors. The analysis suggests that while providing multiple opportunities through the visitor centre, DOC appeared to take a rather passive and optimistic stance when it came to communicating heritage interpretation messages to Japanese visitors. The following comment explains DOC's current position for communication with Japanese visitors.

I think the centre is here to give opportunities to people to explore as much or little as they want to. So, some people will come in and read every sign in the building, other people might just wander around, and certainly we have opportunities for people to take photographs in the centre. And, I think Japanese visitors probably welcome the opportunity. But, I don't think we've got anything specifically we're trying to communicate with particular group [Japanese visitors]. (DOC: Amiria)

It is clear that no messages are delivered specifically to Japanese visitors. It is assumed that interpretive materials will be understood by visitors, including Japanese visitors, as long as they understand English. The comment about the use of Japanese-translated brochures as a tool to communicate with Japanese visitors is evidence of DOC's stance: "[Currently] we don't have Japanese-speaking staff, but we do have Japanese-translated brochures" (DOC: Amiria).

Japanese-translated walk brochures are available for Japanese visitors at the information counter (other languages are available in Chinese, French, German, and Spanish). The content of the translated brochure is the same as the English one, including walking track information (time and descriptions),

brief information about history, flora and fauna of the area, and walking track maps (Department of Conservation, 2006b)(see Appendix E.1 for Japanese, E.2 for English versions). Considering the variety of interpretation at the visitor centre, the translated brochures can only cover a very limited amount of information about the national park.

While having the translated brochures, DOC staffs were aware of the language barrier for Japanese visitors and the resulting limitations to the visitors' experience. A concession manager mentioned that “there is a language problem, because they don't speak English. Then, this [their access to DOC’s interpretation opportunity] can be limited” (DOC: Rapata).

Recognising the communication difficulty, DOC relies on the involvement of tour guides in delivering DOC's heritage interpretation messages. “Tour guides' role is important because they know the needs of Japanese visitors and how to approach them. They can do better job [than us]” (DOC: Rapata).

In summary, DOC's communication of heritage interpretation messages with Japanese visitors appears to be constrained by language difficulties. With limited tools and approaches employed by DOC there seems to be only limited communication with Japanese visitors, which is why tour guides are so critical of the delivery of interpretive material.

5.2.1.2 Concession management: From DOC to tour guides

DOC communicates with tour guides through the process of concession management. Concession management provides communication opportunities for DOC and tour guides (as guiding concessionaires) to share DOC’s heritage interpretation messages. In terms of heritage interpretation delivery, DOC requires guiding concessionaires (tour guides) to comply with the conditions which each Area Office stipulates.

For example, according to a DOC concession manager and the concession document (DOC, n.d.) which was provided by the concession manager, the conditions with which DOC requires the tour guides in AMCNP to comply comprise two areas relevant to heritage interpretation:

- To provide correct information about the national park and the resources, and
- To provide correct information about local Maori culture and values.

Monitoring is conducted to ensure that tour guides are providing the correct information. Monitoring can be conducted by Visitor Asset (VA) team members, assigned by Community Relations, using a check sheet (see Appendix F). One VA staff member mentioned two major subjects are to be checked on a guided tour.

The first subject is about commercial operations and environmental impacts:

When I did that for the concession manager, I guess I was looking at a few things. I was looking at how their operations were organising themselves, that's the operations themselves, as far as not impacting the area. ... They were again making sure that everybody brought their litter out and encourage the messages [of conservation] (DOC: Kahu)

The second subject is about the content and delivery of interpretation:

... as far as the way they were interpreting giving their commentary to the guests, I was just listening to see if the information provided was factual or close enough, you know, they were obviously not making things up. They knew what they were talking about and were presenting, the park and New Zealand, and environment correct way. That's pretty much, it's not too fussy. I mean, I'm not too worried if they get the name of one plant wrong or something like that. But, overall. And, also about what the Department of Conservation does. (DOC: Kahu)

Monitoring the content of tour guides' interpretation focuses on the 'correctness' (more or less) of whatever topics are delivered during guided tours. Therefore, DOC's role is to monitor the information delivery from tour guides to visitors, for the sake of both parties.

With regard to the Maori cultural information, DOC emphasises the provision of culturally appropriate (or sensitive) information, especially about local Maori values (refer to Chapter Five Part one). DOC is entrusted by Ngai Tahu *iwi* (Maori tribe) to present cultural heritage through interpretation and to administer the content of interpretation provided by tour guides. In order for DOC to do its duty, DOC provides an annual workshop for tour guides who wish to provide interpretation about Maori culture. A concession manager mentioned:

We have to interpret, for iwi, on the behalf of iwi, like whole Ngai Tahu side, the whole spiritual side. And, what it means to Ngai Tahu. Public needs to know that.

In the conditions, actually mentions that concessionaires, if possible, go to [an annual] Ngai Tahu workshop, set up by the Department, where Ngai Tahu values will be discussed.

There's definitely condition around Ngai Tahu interpretation. Because that has to be correct. (DOC: Rapata)

What the concession document (license) (DOC, 2010) states about Maori interpretation is as follows.

In respect to Ngāi Tahu ("Special conditions," in Schedule 3, p.22)

1. The Concessionaire is requested to consult the relevant Papatipu Runanga if they wish to use Ngāi Tahu cultural information. If the Concessionaire wishes to use the Tōpuni or statutory acknowledgement information contained in schedules 14-108 of the Ngāi Tahu Claims Settlement Act 1998, or any

Department produced interpretative material in respect to Ngāi Tahu cultural information, they are requested to notify the relevant Papatipu Rūnanga, as a matter of courtesy.

2. The Concessionaire must, as far as practicable, attend any workshops held by the Department for the purpose of providing information to concessionaires, which is to include the Ngāi Tahu values associated with Tōpuni areas.
3. The Concessionaire must ensure any persons employed by the Concessionaire are requested to recognise and provide for Ngāi Tahu values in the conduct of their activities. (DOC, n.d.)

In accordance with this condition, DOC aims to communicate cultural heritage messages through the workshop to tour guides who wish to provide interpretation about Ngai Tahu cultural values. This workshop seems to be well-acknowledged among tour guides as a part of the concessionaires' responsibility. "In the concession (agreement), as one of the responsibilities we have, concessionaires have to take a lecture about the history and the culture of New Zealand, especially Maori, by some lecturer from the Ngai Tahu organisation, every year" (Trekking: Kazu).

In addition, DOC provides guiding concessionaires with interpretation resources to ensure that tour guides use the correct information, consistent with DOC's interpretation about the park and Maori culture. According to a concession manager, DOC provides a few publications for tour guides. "All of the concessionaires actually have a copy of a big folder, or manual [referring to "Concession Revealed" (Department of Conservation, 2006a)]. ... Every concessionaire has a copy, I think, of a big book manual that was done a few years ago" (DOC: Rapata).

In this interview, no mention was made of DOC's Interpretation Handbook and Standard (DOC, 2005). This interpretation handbook was made available to guiding concessionaires to reinforce the interpretation which DOC expects them to provide for visitors. Instead, the concession manager mentioned that DOC can provide interpretation training for tour guides.

There are always opportunities for us to go out with trekking guides ... aim[ing] to check to make sure that they are telling the correct stories, the right information, know the plant names. I mean some of guides here for quite long years, so they know [the names and right information, etc]. We can work with them if they ever want us to go out with them too. (DOC: Rapata)

While these interpretive resources and opportunities were available, tour guides did not seem to know about them. Most tour guide respondents mentioned about their own interpretive resources which had been developed by them, not provided by DOC.

We have our own [interpretive] resources for guiding... I don't think we have received any resources from DOC. (Trekking: Yuta)

It's my knowledge of staying here in the national park. We share the knowledge and updates at meetings. (4WD: George)

We have some research articles about glaciology which might have been obtained from DOC. But, no interpretation resource. (Glacier tour: Brandon)

While the Maori workshop and interpretation resources are designed to share the DOC's key messages with tour guides, it appears that the resources are not made sufficiently available. Furthermore, DOC has not taken action in these two areas for a while. According to both the concession manager and the tour guides interviewed, the monitoring has not been conducted, the Ngai Tahu workshop has not been hosted, and the information about heritage interpretation in general and AMCNP has not been provided. Both tour guides and DOC staff are aware of the situation.

I think it [the workshop] hasn't been hosted for past 8 years, if my memory's right. (Trekking: Kazu)

I don't think we have done that [the workshop] for quite a few years. And, [it] probably somehow needs to happen. (DOC: Rapata)

While DOC's official monitoring seems to be conducted by the concession management, unofficial monitoring seems to be conducted as one of the tasks of Visitor Asset teams. Guided walk guides mentioned that they occasionally encountered the park rangers who maintain the tracks, and that the rangers would ask them about any suspicious activities. The monitoring seemed to focus more on policing the use of the park by commercial operators without concessions.

I was asked once. It's no problem with concessionaires, like us. It's to check if someone's conducting activities in the national park without concession. So, some (DOC) people are walking around and asking us, like, "anything new (on the track)?" (Trekking & Glacier tour: Ayaka)

The reason why DOC has not conducted the monitoring and provided workshops and interpretation resources may be explained by their relationship with the tour guides. Many interview respondents, both DOC personnel and tour guides, mentioned that their relationship is well-established, and their comments suggested that their collaborative relationship means that both parties think the current situation may be acceptable.

There is a fair amount of trust, as well, that ... the guides are giving out good information. Especially, the Japanese trekking guides [are]. We know that's good operation [from the history with us in this national park]. That's been going for a long time. (DOC: Rapata)

I think [the relationship] between our company [The Hermitage] and DOC is reasonably well. ... We are work[ing] closely. (Trekking: Paul)

It would seem that the communication between DOC and the tour guides is not as efficient as it could be. However, their current, well-established relationship may be contributing to an effective sharing of messages.

5.2.1.3 Section summary

This section presented an analysis of how DOC aims to communicate interpretation messages to Japanese visitors and tour guides at two communicative settings: the DOC Visitor Centre and concession management system. The analysis of communication between DOC and Japanese visitors in the DOC Visitor Centre suggests that DOC may be limiting its delivery of interpretation messages to Japanese visitors as a result of language barriers and DOC's decision to communicate with Japanese visitors in the same way as it does with other international visitors. The analysis of communication between DOC and tour guides in concession management suggests that DOC has the means to communicate DOC's intended messages to tour guides. However, because of its well-established relationship with tour guides, DOC has largely ceased to provide interpretation resources and monitoring of tour guides as required in policies. Considering these circumstances, it is conceivable that DOC in AMCNP relies on tour guides to mediate communication with Japanese visitors. This situation will be analysed in the following section.

5.2.2 The role of tour guides in heritage interpretation for Japanese tourists

According to the findings in the previous sections, tour guides are expected to deliver heritage interpretation messages for DOC, and are also expected by Japanese visitors to provide interpretation as a part of their experience in the national park. Tour guides felt that, in mediating cross-cultural communication between DOC and Japanese visitors, they needed to be entertaining, interactive, and educative.

5.2.2.1 Entertaining role

Tour guides tend to play an entertaining role in order to create a desirable atmosphere for communication between participants and guides. In order to ensure that tourists are happy with the opportunity and the experience (see 5.1.3), tour guides attempt to entertain the participants. Both Japanese and non-Japanese guides appeared to be aware of their entertaining role. "It's good enough for me if I can see some laughter [by my participants] and if they think 'this guide is funny'" (Trekking: Kazu). "I do some silly things [actions] on Argo [8 wheel drive vehicle] to make them [participants] happy" (4WD: George).

It seems that, by playing an entertaining role, tour guides can encourage participants to be more interactive. According to the trekking manager some Japanese guides are aware that it is difficult, even for Japanese guides, to change some participants' attitudes toward activities, and so they may choose to emphasise this role on some occasions.

5.2.2.2 Interactive role

Tour guides seek to interact with tourists. When visitors are motivated to participate in activities, (see 5.1.3), tour guides attempt to respond by making the communication settings interactive to enhance the participants' experience. Although the degrees of communication can be different in Japanese-guided and English-guided settings, both Japanese and non-Japanese tour guides attempt to be interactive and encourage participant interaction. "I ask participants some questions about their experience in other countries, and I often find that many of them have been to Switzerland and Canada. I start my interpretation from that sort of casual talks" (Trekking: Sayuri). "We'll let them [participants] touch and feel, like ice. And, we try to explain things" (Glacier: Brandon).

5.2.2.3 Educational role

Instead of giving information to the participants, tour guides attempt to provide an intellectual experience which requires the participants to think and discover reasons for natural events. According to the managers, especially on trekking and glacier tours, tour guides emphasise their desire to provide interpretation as learning experience. "Most people say that piece of ice, sitting there doing nothing, but it actually alive, it's moving, and it's ... so, our goal is to give the participants the very basic knowledge of Mother Nature's glaciation process" (Glacier: Brandon). "Our [trekking] tour is not same as other trekking tours... it features interpretation which make participants discover or learn something from the experience, not just tell them names of plants" (Trekking: Yuta).

5.2.2.4 Analysis of tour guides' roles by different language settings

It was found that these three roles are played differently by Japanese and non-Japanese tour guides. Japanese guides play all three roles to meet the needs of diverse participants, taking advantage of their language fluency and cultural understanding of Japanese visitors. Japanese guides tend to encourage Japanese tourists to be more active and direct in communication by using questioning strategies, as the following model shows.

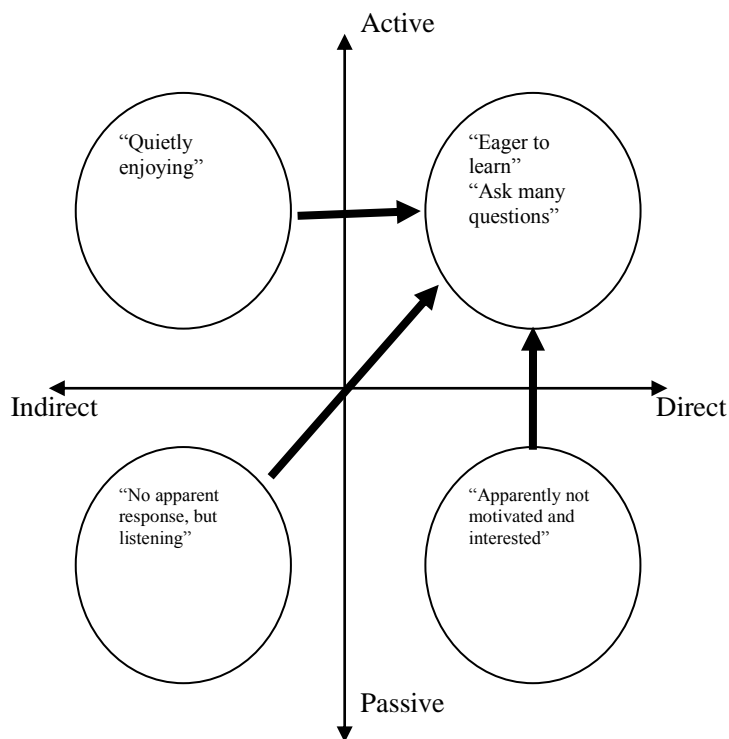


Figure 5.4. A matrix of Japanese guides' attempt to change perceived characteristics of Japanese tourists' behaviours and attitudes towards communication in interpretive settings

Non-Japanese guides, on the other hand, are limited in their ability to undertake all three roles to meet the needs of diverse participants, owing to language and cultural barriers. Non-Japanese guides mentioned the difficulty in communicating with Japanese visitors when they aim to play interactive and educational roles (see 5.1.3). The difficulties in communication appeared to limit their guiding roles (see 5.1.2). Because of these difficulties, non-Japanese guides tend to fail in encouraging greater participation. Figure 5.5 illustrates non-Japanese guides' perceptions of Japanese tourists and their difficulties in shifting their perceived participation styles towards their desired states. This implies that some Japanese tourists may feel that non-Japanese guides provide lower quality guiding experiences for them.

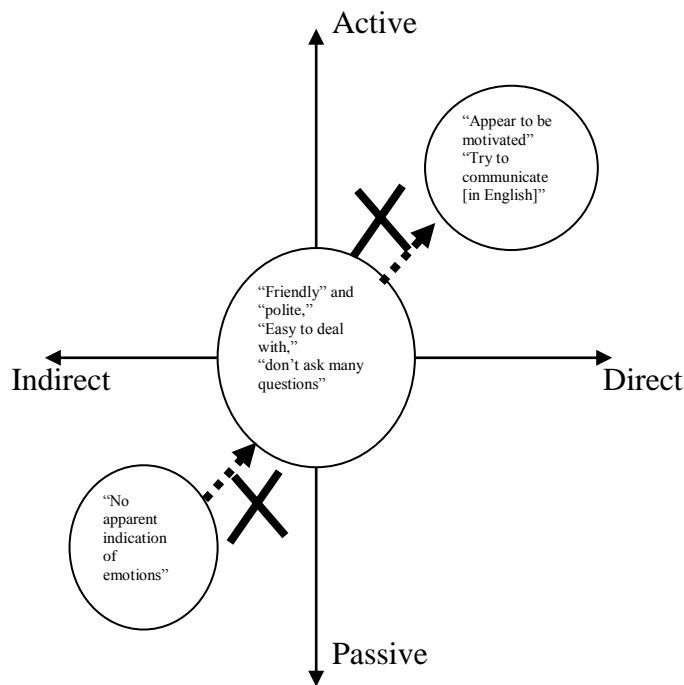


Figure 5.5. A matrix of non-Japanese guides' attempt to change perceived characteristics of Japanese tourists' behaviours and attitudes towards communication in interpretive settings

Comparison of Figures 5.3 and 5.4 shows the difference between Japanese and non-Japanese guides in their intention of delivering interpretation to Japanese participants. Japanese guides are better able to discern and understand the diversity of Japanese participants due to their cultural backgrounds, while non-Japanese guides are disadvantaged in terms of language and cultural background.

Furthermore, the difference in how Japanese and non-Japanese guides communicate with Japanese participants in interpretive settings may influence the content interpretation tour guides can deliver and the consistency of interpretation. The following section will present an analysis of consistency of interpretation.

5.2.2.5 Section summary

Three types of tour guides' roles in interpretation were identified from their response to diverse Japanese participants. It was found that tour guides generally tend to encourage participants to be actively engaged in interpretive settings in order to enhance the visitor experience. However, it was also found that the roles are played differently in different language settings. Japanese guides appeared to play all three roles by taking advantage of their language fluency and cultural understanding, while non-Japanese guides appeared to play limited roles as a result of language and cultural barriers. Such differences suggest that Japanese guides may be able to deliver heritage interpretation messages more appropriately to Japanese participants than non-Japanese guides. The question, 'to what extent do tour

guides contribute to delivering DOC's heritage interpretation messages to Japanese visitors?' will be addressed in following section.

5.2.3 Consistency in the process of heritage interpretation

Heritage interpretation themes, which tour guides communicate to Japanese visitors, are investigated to compare the degrees of theme/message consistency between the interactive settings of DOC, tour guides and Japanese visitors. The interpretation themes in concession management and tour guides' interpretive settings are identified. An analysis is also conducted to compare between Japanese and non-Japanese guided settings.

5.2.3.1 Heritage interpretation for Japanese visitors via tour guides

As described earlier, DOC communicates heritage interpretation messages with tour guides mainly through the procedure of concession management. The themes of DOC's interpretation were identified in three areas: Ngai Tahu cultural interpretation (cultural values), environmental management (environmental values), and the human-nature relationship (historical values). This section explains each theme and how it is dealt by tour guides.

First, Ngai Tahu cultural interpretation appeared to be delivered on trekking tours only since a trekking tour covers a wide range of features in the national park, while other activities cover specific and narrowly focused features. However, trekking tours seem to address Maori values only when guides refer to local knowledge about how plants were used in the past.

Second, heritage topics related to environmental management seem to be delivered in all the guided activity settings. Most tour guides emphasise the rules and guidelines for activity participation in the national park to all the participants in order to comply with DOC's conditions. Because of language and cultural differences between the park manager and tourists, tour guides' roles (especially the roles of Japanese tour guides) in interpreting environmental management matters, appear to be important.

As an extended part of the safety and risk management context, most tour guides seem to deliver messages about conservation and protection of the area. As emphasised by most interview respondents, many tour guides are passionate about minimising the impact on resources while maximising recreational opportunities. The glacier boat tour manager mentioned, "Our guides are passionate about giving some interpretation about the area, nature, and the tour" (Glacier tour manager: Brandon).

Lastly, interpretation about the human-nature relationship (historical values) appears to be delivered by only a limited number of tours, such as trekking, probably because other types of guided tours tend to feature the areas where little human-nature relationship exists (for example, glacier areas). In the case of 'Mt Cook Encounter' trekking tours, tour guides talk about the history of commercial activities in the

park in relation to the history of mountain climbing and the national park. While the historical values of the national park are emphasised in the DOC Visitor Centre (see 5.1.2), the selection of the historical topics for interpretation is dependent on each trekking guide since each guide can freely design the interpretation on their tours (see 5.1.2).

The analysis suggests that interpretive messages/themes for Japanese tourists, which are intended by DOC, can be delivered differently according to the language settings of guided activities. Among the activities, Japanese guided trekking tours tend to deliver all three areas of DOC's interpretation, while other activities tend to deliver limited areas of interpretation. Given the advantages in language and cultural understanding, Japanese guided tours may contribute to delivering DOC's heritage interpretation messages more consistently to Japanese visitors, as well as delivering limited interpretation to the visitors.

5.2.3.2 Section summary

This section has presented an analysis of the consistency of heritage interpretation messages in their delivery between DOC and tour guides, and tour guides and Japanese visitors. The comparative analysis of interpretation themes in two communication settings (concession management and guided activities) suggests that there is potential for, and limitations to, the consistent message delivery of DOC's three themes. Through an analysis of tour guide interview data, it was found that both Japanese and non-Japanese guided activities seem to deliver the common themes of environmental values of the national park, while a few activities seem to deliver the themes of cultural and historical values. Considering the language and cultural barriers which tour guides face in communication with Japanese visitors and the different types of interpretive activities, Japanese guided tours (trekking) seem to have the potential to deliver DOC's interpretation themes most consistently. However, both Japanese and non-Japanese guides may deliver their own interpretation slightly differently from DOC's intended themes. While it is considered unlikely that the interpretation delivered by tour guides will be too different from DOC's intended themes, the possibility of inconsistent interpretation delivery cannot be ignored given the lack of concession monitoring and regular opportunities for updating and refreshing the skills and knowledge base of guides in terms of the natural and cultural resource interpreted.

5.2.4 Summary of part two

Part two addressed three research questions about the process of cross-cultural interpretation for Japanese visitors in AMCNP. To address the second question, DOC's communication methods and the content of heritage interpretation for Japanese visitors were reviewed. It was found that although DOC depends on tour guides to deliver heritage interpretation, some communication tools are not fully used to deliver DOC's messages to tour guides. It was also found that both official and casual relationships

between DOC and the tour guides enhance their communication. To address the third question, tour guides' roles in heritage interpretation were analysed from DOC and the tour guides' perspectives. The major roles of the tour guides were identified as: entertainer, communicator, and educator. Similarities and differences in emphasis on each area were found to indicate the potential for, and also limitations of, heritage interpretation delivery between DOC and Japanese visitors via tour guides.

Lastly, the contexts of heritage interpretation messages and themes between the settings were compared from the perspectives of tour guides and DOC, DOC and tour guides, and tour guides and Japanese visitors. The analysis suggests that the consistency can be varied according to the ethnicity of tour guides and the types of guided activities. It was found that Japanese guides have the most potential to deliver heritage interpretation messages, resulting from their knowledge about participants and their culture and communication tools. However, it is to be noted that limitations were also identified in Japanese communication settings.

5.3 Summary of Results chapter

This chapter addressed four research questions based on the data collected from interviews with tour guides and DOC personnel. First, the components of interpretation for Japanese visitors were identified through an analysis of interview participants' perceptions of Japanese visitors (addressing the research question #1). Second, DOC's approaches to delivering interpretation messages to Japanese visitors and tour guides were analysed and it was found that the approaches are dependent on tour guides' interpretation delivery in relation to the requirement for tour guides in the concession application procedure (addressing the research question #2). Third, tour guides' roles as mediators in interpretive settings were analysed and it was suggested that different language settings for guided activities appeared to influence interpretation delivery differently (addressing the research question #3). Lastly, the consistency of interpretation was analysed and found to be significantly different between the activities and language settings (addressing the research question #4). The findings from the four research questions indicate that interpretation for Japanese visitors in AMCNP is greatly influenced by language and cultural differences. The following chapter will discuss the influence of cross-cultural communication on interpretation.

Chapter 6

Concluding discussion

This chapter compares the results of the study with the reviewed literature. Some findings are consistent with the reviewed literature, while others are new and to be noted for the future research. The discussion on the research questions provides some insights into heritage interpretation for Japanese visitors in New Zealand national parks.

6.1 Components of interpretation for Japanese visitors in AMCNP

Addressing the first research question (see Chapter Two), the results suggest that interpretive settings in AMCNP consist of various communicators in different language settings. As interpretation providers, DOC and tour guides facilitate Japanese visitors' experience of natural, cultural, and historical features of the national park with various approaches for heritage interpretation. It is reasonable that English interpretive settings were found to be the standard in AMCNP when considering English as a 'Host Language' and Japanese as a 'Tourist Language,' according to Cohen and Cooper's (1986) analysis of tourism and language. In this situation, Japanese visitors as interpretation receivers were characterised into two major types; those who need some assistance in the language and cultural accommodation (group tourists) and those who need little or no assistance (individual tourists). Some similarities and differences in their interests and travel styles between these two types of tourists were found to be consistent with the Cohen and Coopers' discussion of communication between hosts and visitors in international tourism, which explains the circumstances of heritage interpretation for Japanese visitors well.

At the DOC visitor centre and Sir Edmund Hillary Alpine Centre, only English is used for their interpretation materials, which creates a cross-cultural communication setting for Japanese visitors. These facilities appeared to be accessible for those who understand in English, but difficult for those who don't, especially without any personal assistance in visitors' languages. The analysis indicates that both interpretive facilities have little ability to mediate interpretation for Japanese visitors.

The guided activities in AMCNP, on the other hand, appeared to accommodate Japanese visitors' needs in different ways. The results suggest that trekking tours in this study were guided by Japanese or Japanese-speaking guides, while other activities, such as glacier boat and 4WD tours, were guided by non-Japanese guides. With some characteristics of the traditional Japanese tourism market, it was perceived that Japanese group tourists tend to choose to participate in Japanese guided tours and Japanese individual tourists tend to explore in English-speaking guided tours, which appeared to be

consistent with the literature (Cohen & Cooper, 1986). In addition, the recent tourism trend of ‘active, expressive’ tourists, especially among seniors, was also reported, which indicates the consistent with the trend found in the literature (Asante, 2003; Barnlund, 1989; Shono, Fisher, & McIntosh, 2006).

The results suggest that tour guides’ perception of Japanese visitors’ characteristics in interpretive settings was mostly consistent with the literature in cross-cultural communication and cross-cultural tourist behaviours. Japanese tourists were generally perceived as ‘not active’ and ‘not expressive’ (Asante, 2003; Barnlund, 1989), ‘group-oriented’ and ‘non-verbal communicators’ (Reisinger & Turner, 1999), and ‘avoiding uncertainty’ (Gudykunst & Nishida, 2001; Hofstede, 2001), and ‘dependent’ (Doi, 1981; Yoshitaka Miike, 2003). These perceptions of Japanese visitors were found from the perspectives of both Japanese and non-Japanese tour guides.

There were some differences in the perspectives of Japanese and non-Japanese tour guides’ with respect to Japanese visitors which can be explained by applying the concepts of Intercultural Communication Competence (ICC) (Chen & Starosta, 2008; Spitzberg, 2000; Wiseman, 2002) which helps to illustrate the perceived Japanese visitors’ behaviours and attitudes towards communication. Japanese tour guides have the obvious advantage of understanding and communicating with Japanese visitors over non-Japanese guides due to Japanese guides’ superiority in knowledge about, sensitivity to, and language skills to communicate with Japanese visitors. While non-Japanese guides may have difficulties to find the true emotions of Japanese visitors without ‘direct’ clues (refer to the case of a glacier tour guide in Chapter Five), Japanese guides can understand Japanese visitors’ ‘direct’ and ‘indirect’ communication (refer to the case of a trekking guide in Chapter Five). The ICC concept was found to be useful to describe cross-cultural interpretive settings.

Among the description of Japanese visitors from Japanese tour guides’ perspectives, some characteristics of Japanese visitors in interpretive settings were found to be unique and never mentioned in the literature. Especially about the case of some Japanese visitors with little or no interests in participating in guided activities, which was identified in the settings of Japanese guided trekking tours. The results suggest that this case results from the characteristics of Japanese tourists’ ways of choosing packaged itineraries. The study revealed that the Japanese tourism structure may negatively influence Japanese-guided interpretive settings, which affects tour guides’ perceptions about their roles for those Japanese visitors. As some Japanese guides mentioned, they need to play a role of ‘group coordinator,’ and may have to face some difficulties to deliver interpretation which DOC intends. The results suggest that Japanese visitors’ ‘direct’ (or explicit) behaviours with ‘passive’ attitudes towards communication appeared to be revealed only in Japanese communication settings. Therefore, especially in this case, Japanese tour guides should play an important role to mediate cross-cultural communication between

Japanese visitors and DOC. The study revealed the complex relationship between Japanese tour guides and Japanese visitors in interpretive settings, which is to be noted for the future research.

6.2 The roles of DOC and tour guides in communicating interpretive messages to Japanese visitors

Addressing the second and third research questions (see Chapter Two), the results suggest how DOC and tour guides provide heritage interpretation for Japanese visitors. Both interpretation providers' approaches and role performance in heritage interpretation can be explained by applying the concepts of Intercultural Communication Competence (ICC) (Chen & Starosta, 2008; Spitzberg, 2000; Wiseman, 2002) and 'environmental bubble' (Cohen, 1985; Cohen & Cooper, 1986). Especially the two of three components, cognitive (cultural knowledge) and behavioural (language skills) factors, was found useful to describe the opportunities for, and limitations on, interpretation for Japanese visitors.

Addressing the second research question (see Chapter Two), about DOC's approaches to both tour guides and Japanese visitors, the results suggest that communication for interpretation between DOC and Japanese visitors was largely influenced by the DOC's and Japanese visitors' competences, resulting in the need to rely on tour guides as mediators. DOC appeared to have little knowledge about Japanese visitors, and Japanese visitors seemed to have little knowledge about the national park and New Zealand, according to tour guides. In terms of their language skills, both communicators have poor proficiency in each other's language. The lack of these communication competences may result in potential for miscommunication.

Addressing the third research question (see Chapter Two), about tour guides' roles in interpretation, the results suggest that the reality of heritage interpretation for Japanese visitors was found more complex. It is true that tour guides, especially Japanese trekking guides, can be depended to deliver DOC's intended messages to Japanese visitors since they have knowledge about DOC and national park management, and about Japanese visitors and tourism market, and have their language proficiency in both English and Japanese. It was found reasonable that DOC depends on Japanese trekking guides to provide park interpretation when considering Japanese tour guides' communication competence. In addition, trekking guides' eagerness to provide interpretation to Japanese visitors was found to help the interpretation delivery between DOC and Japanese visitors.

The results, however, also indicated the uncertainty that heritage interpretation messages, which DOC intends to deliver, may not be delivered due to some ambiguity on the part of tour guides' field practice; which is not found in the literature. The study indicates that heritage interpretation for Japanese visitors in AMCNP may not be consistently delivered due to certain field practices, such as DOC's

miscommunication of Maori interpretation with (trekking) tour guides and (trekking) tour guides' different approaches to diverse Japanese visitors.

Japanese tour guide's role in interpretation can be explained by the concept of 'environmental bubble' (Cohen, 1985), which explains that tour guides accommodate international tourists' needs with their language proficiency and cultural understanding of host destinations. Surrounding the tourists in a virtual comfort space, which can allow tourists to view and experience as if they have first-hand experience with the outer world, Japanese tour guides can deliver their interpretation of AMCNP and the park management. Such Japanese tour guides' way of interpretation can be potentially helpful for DOC's intended interpretation delivery; however, it is also potentially difficult in that the tour guides' interpretation can result in providing wrong information or fake authenticity to the visitors (Reisinger & Steiner, 2006). In fact, the study shows that Japanese tour guides are allowed to deliver their own interpretation of the parks and the resources, rather than the one in accord with their company standard or DOC's intended interpretation. This may contradict DOC's expectation for tour guides' role in delivering DOC's interpretation messages.

Some roles of the tour guides were found consistent with the literature generally (Ap & Wong, 2001; Cohen, 1985; Haig & McIntyre, 2002; Holloway, 1981; Pearce, 1984; Weiler & Davis, 1993; Weiler & Ham, 2001). The results show that tour guides in AMCNP perform as 'entertainer,' 'communicator,' and 'educator' in interpretive settings. While these roles were generally found in the results of tour guides' interviews, some roles were limited or not fully performed due to the language and cultural barriers, which was found in the comparison between Japanese guides' cases and non-Japanese guides'. Japanese tour guides reported that they deliver interpretation based on their understanding of implicit dimensions of Japanese tourists in communication, which may allow or limit their interpretation delivery. Non-Japanese guides, on the other hand, reported that interpretation is limited due to the language and cultural barriers, thus they can perform limited roles to deliver interpretation. From the aspect of how tour guides play their roles in delivering interpretation, the study indicates that Japanese and non-Japanese tour guides have different roles in delivering interpretation for Japanese visitors, which may, or not, contribute to DOC's intended interpretation.

6.3 Consistency between DOC's intended interpretive themes and tour guides' planned themes

Addressing the fourth research question (see Chapter Two), the results suggest that consistency of interpretation for Japanese visitors in AMCNP, between the interpretive messages and themes intended by DOC and the ones delivered by tour guides, is largely influenced by the goal of each guided activity and its language setting, which determines the opportunities or limitations for interpretation for

Japanese visitors. While it is often pointed out that the intentions of park managers are not always consistently delivered via tour guides to tour participants (Armstrong and Weiler, 2003), the results indicate some consistency as well as a gap in interpretation. Given that, in the case of this particular study, two interpreters are involved in delivering interpretation to Japanese visitors (one as the original sender and the other as the mediator/interpreter), consistency of interpretation content and themes is important.

With regards to tour guides' mediation in interpretation, it is theoretically possible to transfer the original messages from the sender to the end receivers under some strict conditions if the mediator plays his or her role effectively. For example, the mediator understands about the sender and the message, and cooperates the message delivery without alteration. Simply illustrated, a triangular model of interpretation by Pierssene (1989) can be the ideal model for interpretation in international tourism in protected areas. The reality, however, is that the differences between national cultures, organisational cultures, and intentions of interpretation make the triangular model more complicated. The current study used a figure (see Figure 6.1) to analyse the consistency to deliver heritage interpretation in different language and activity settings, referring to the Armstrong and Weiler's (2002) case study.

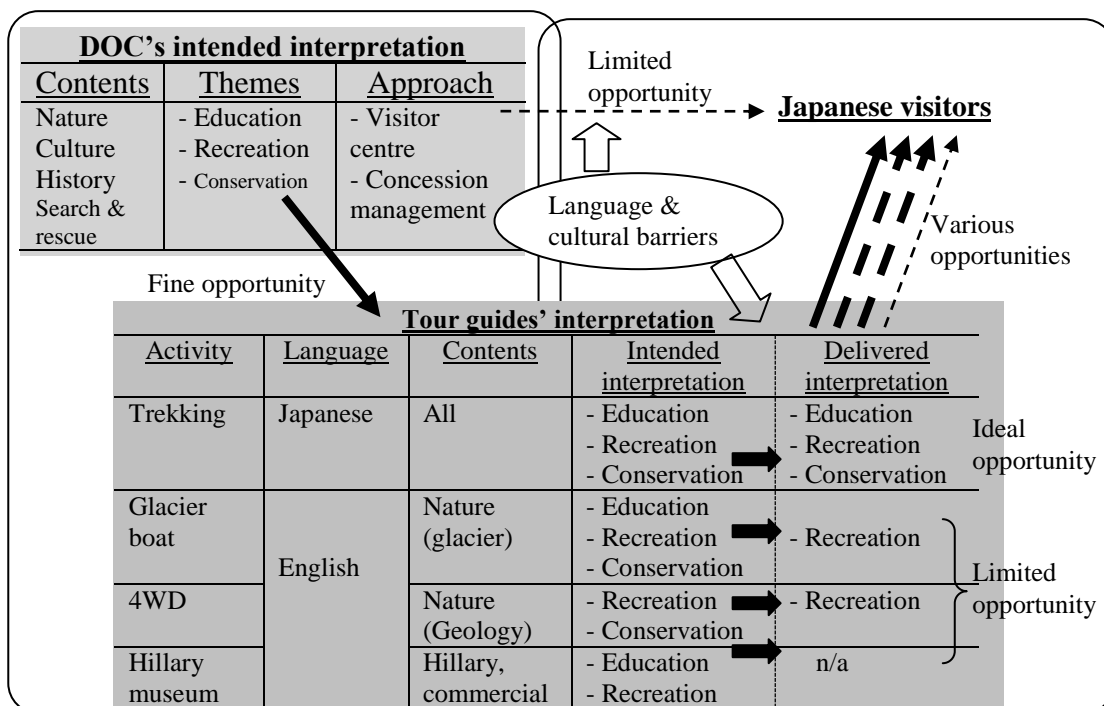


Figure 6.1. Limitations and opportunities to deliver heritage interpretation for Japanese visitors in AMCNP

The figure above shows the consistency and some gaps between DOC's intended interpretation and tour guides' intention and delivery of heritage interpretation. DOC's intended interpretation in AMCNP was identified in education and recreation, which were found at two settings; the visitor centre and through

the concession management. While DOC's heritage interpretation for Japanese visitors at the visitor centre appeared to be limited and less emphasised, the same approach to tour guides through the concession management appeared to be more emphasised. DOC's dependency on tour guides for heritage interpretation indicated the channel of heritage interpretation which DOC aims to use for the delivery of key messages.

Tour guides, on the other hand, have a variety of interpretive activities for Japanese visitors, featuring different interpretive themes, in different languages. Japanese trekking tours in Japanese appeared to have fine opportunities to mediate DOC's intended interpretation for Japanese visitors, while other guided activities in English appeared to be limited to delivering recreational aspects of interpretation about the national park. Some activities, such as the glacier boat tour, were found to be unable to deliver educational aspects of interpretation for Japanese visitors due to the language and cultural barriers, while the guides aim to do. Other English guided activities were found to focus only on the recreational aspects (see the case of 4WD and Hillary museum). In both DOC and tour guides' interpretive settings, where English is used for heritage interpretation, it was clear that language and cultural barriers with Japanese language settings influenced DOC and tour guides' intentions of heritage interpretation and the consistency of the themes to be delivered between DOC, tour guides, and Japanese visitors.

Different types of arrows between three communicators in the Figure indicate to what extent interpretation providers' intentions and competence to communicate with Japanese visitors (and tour guides, in the case of DOC) may contribute to the consistent delivery of heritage interpretation themes to Japanese visitors (the bold lines indicate more positive in contribution than dotted lines). This case study revealed the opportunities and limitations for heritage interpretation in some distinctive cases, thereby demonstrating the diversity of interpretation for Japanese visitors in AMCNP.

6.4 Influence of cross-cultural communication on interpretation for Japanese visitors

Addressing the last research question (see Chapter Two), the results suggest that heritage interpretation for Japanese visitors in AMCNP can be influenced by cultural differences between New Zealand hosts (DOC and non-Japanese tour guides) and international guests (Japanese visitors), but can be successfully delivered in mono-cultural settings between Japanese mediators (tour guides) and Japanese visitors. With potentially significant difference between two cultures, Western and Asian, indicated by several researchers in international tourism studies (Pizam, 1999; Reisinger & Turner, 2002), heritage interpretation for Japanese visitors in AMCNP appeared to be delivered differently. The results show that the main barriers to deliver heritage interpretation and to maintain the consistency of the delivery and the contents were found in both language and cultural behaviours of communicators, indicating that

interpretation providers, especially New Zealand hosts, don't have sufficient language skills or knowledge about the culture of Japanese visitors. The results also suggest that mono-cultural communication settings between Japanese tour guides and Japanese visitors allows the ideal communication environment to deliver the DOC's educational aspect of heritage interpretation since they can share the meanings of the conservation and park management in the New Zealand context easily. At the same time, tour guides can facilitate international visitors with the cross-cultural recreational experience of the natural environment, culture, and history of the heritage resources.

Considering the limitations and the opportunities for heritage interpretation in both cross-cultural and mono-cultural communication settings in the national park, the park management have a choice either to utilise the opportunities for successful delivery of heritage interpretation for cross-cultural visitors or to accept the limitations for heritage interpretation for cross-cultural visitors in the national park and separate the case from the interpretation for domestic and Western visitors. While the literature and management plans have simply pointed out the need and the importance to understand international visitors' needs for heritage interpretation in destinations (Beck & Cable, 1998; Department of Conservation, 2003; Knudson et al., 1995; Machlis & Field, 1984; New Zealand. Ministry of Tourism et al., 2007; Staiff et al., 2002), the current study emphasises the importance for the interpretation providers to fully understand the opportunities and the limitations for delivering heritage interpretation for international visitors.

6.5 Implications

Four implications emerge from this study. First, this case study suggests that DOC has little specific understanding about Japanese visitors and their needs in communication although Japanese visitors comprise a significant proportion of the international tourist market (see Chapter Three). It was found that DOC is lacking in the areas of: Japanese-speaking personnel for interpretation; detailed interpretive materials to be available at the visitor centre; and important messages of cultural interpretation, such as Maori cultural interpretation, which are prioritised in the park management policies and plans (AMCNP management plan; national Visitor Strategy). Moreover, DOC's communication with tour guides about the requirements in interpretation for guiding concessionaires appeared to be insufficient and, to some degree, overlooked. Therefore, it is important for DOC to revisit its communication channels, content, monitoring, and evaluation of interpretation, not only for Japanese visitors, but also for other non-English speaking visitors.

Second, this case study suggests that the relationship between DOC and tour guides contributes to the successful delivery of interpretation for Japanese visitors. While the formal relationship, such as concession-related communication between DOC and tour guides, appears to be insufficient in light of

conditions required by concession system, the casual or informal relationship, which results from living in the same small village and developing good friendships, appears to work in favour of the delivery of DOC's key messages to Japanese visitors. More opportunities for direct communication between DOC personnel and tour guides (for example, an annual workshop focusing on Maori culture) could be beneficial not only to share the key messages, but also to share questions and issues around the delivery of interpretive messages.

Third, this case study suggests that DOC's dependency on tour guides to deliver interpretation for Japanese visitors needs to be reconsidered in light of the opportunities and limitations identified in this study. Since DOC appeared to be lack in interpretive facilities and displays in Japanese language and cultural understanding of Japanese tourists, DOC can utilise tour guides' mediation in heritage interpretation for more effective and appropriate communication of key messages. This would help to maintain the consistency of intended interpretation in the national park.

Lastly, the results of this case study indicate that tour guides perceived that some Japanese visitors are eager to learn about nature, culture, history, conservation, and park management, areas which are consistent with DOC's intended themes of interpretation. While there are limitations regarding interpretation for Japanese visitors for example, language issues), revealing the limitations and maximising the opportunities to deliver interpretation for Japanese visitors could provide a focus for further research.

It is hoped that the implications outlined above will be useful in improving cross-cultural communication between DOC, tour guides, and Japanese visitors for interpretation in AMCNP.

6.6 Recommendations

There are five recommendations for future research that emerge from this study with regard to interpretation for cross-cultural tourists in protected areas. First, it is recommended that investigation of interpretive settings for Japanese visitors is to be conducted also from the perspective of Japanese visitors. While the current study only aimed to investigate interpretive settings for Japanese visitors only from the perspectives of interpretation providers, DOC and tour guides, additional investigation of Japanese visitors' perceptions about interpretation in AMCNP will allow a complete analysis and understanding of cross-cultural aspects of heritage interpretation.

Second, it is also recommended that interpretive settings in other protected areas in New Zealand be investigated. While AMCNP is one of the most visited protected areas amongst New Zealand national parks, interpretive settings for Japanese visitors to other protected areas may provide additional insights about cross-cultural interpretation, such as Milford Sound in Fiordland National Park.

Third, it is also recommended that other research methods be employed to collect data from different perspectives and to triangulate the data. Participant observation in guided activities and direct observation of Japanese visitors' interaction in visitor facilities may be insightful in future research to analyse interaction between Japanese visitors and interpreters/interpretive materials in detail.

Fourth, it is recommended to consider technical possibilities in the interpretation field. Heritage interpretation delivery to international tourists can be facilitated by recent mobile application technology, such as smartphones and tablet computers. These computer gadgets have become common and popular in Japan and New Zealand, and the users seem to enjoy easy access to information on websites. It can be useful for both interpretation providers and receivers to communicate the contexts of interpretation which can be translated to their own languages for viewing. Although some concerns still exist over how international visitors can get an access to internet connection at international destinations, since there are some differences in mobile connection standard between Japan and New Zealand (for example, major Japanese telecommunication companies don't allow the use of Sim-mounted phones for their services), the use of mobile application technologies has a great potential to ease anxiety from language barriers between Japanese and English. It will be interesting to investigate if Japanese tourists use the mobile services for interpretation, or not.

Lastly, it is recommended that the researcher approach tour guides in different activities which may not be located within the national park. Some tour guides provide services to accompany a group of tourists in the field at destinations throughout New Zealand, including AMCNP. Since the current study did not include the guiding companies outside the national park, such an inquiry may provide additional insights about interpretation for Japanese visitors to AMCNP.

6.7 Conclusion

The current study investigated heritage interpretation for Japanese visitors in AMCNP, as a case study in New Zealand national parks. The current study concludes that interpretation delivery between New Zealand hosts, mediators (DOC and non-Japanese tour guides), Japanese mediators and visitors (Japanese tour guides and visitors) influences the heritage interpretation delivery in the national park. Three major conclusions can be drawn from this study.

The first conclusion is that heritage interpretation for Japanese visitors in AMCNP is influenced by the communicators' competence in cross-cultural communication. Considering heritage interpretation both as a message delivery process and as a meaning making process, which are equally considered as educational and recreational aspects of interpretation respectively, the consistency of heritage interpretation themes dealt between DOC and tour guides were found to be greatly influenced by the types of communication with Japanese visitors. In cross-cultural communication settings, between New

Zealand hosts, New Zealand mediators, and Japanese visitors, the interpretation themes to be delivered appeared to be limited to recreational aspects of heritage interpretation, while in mono-cultural communication settings, between Japanese tour guides and Japanese visitors, the themes appeared to be extended to educational aspects of interpretation, which can be consistent with DOC's intended heritage interpretation. Analysing the situations with the concept of Intercultural Communication Competence (ICC), which explains how people can communicate with cultural differences, it can be concluded that heritage interpretation for Japanese visitors can be determined by the communicators' competence (cultural awareness, sensitivity, and language skills) in cross-cultural communication settings, Japanese visitors in English and non-Japanese hosts and tour guides in Japanese environment. When the communication competence of interpretation providers is insufficient, for example, lacking in Japanese language skills or cultural awareness for Japanese customs, it may result that heritage interpretation can be limited to the surface level of the communication, possibly only to facilitate enjoyable experience.

The second conclusion is that heritage interpretation for Japanese visitors in AMCNP is influenced by the degree of relationship between DOC and tour guides in the national park. The study identified the roles of interpretation providers in cross-cultural communication with Japanese visitors. While DOC depends on tour guides to deliver heritage interpretation to Japanese visitors effectively and appropriately, tour guides tend to acknowledge little about the relationship of the DOC's dependence and independently prepare for and deliver heritage interpretation. Considering the DOC's conditions of heritage interpretation given to guiding concessionaires in the park management, the gap between DOC's intentions and tour guides' for interpretation delivery indicates that heritage interpretation for Japanese visitors in AMCNP is largely influenced by how tour guides actually desire to deliver heritage interpretation to the visitors.

The third conclusion is that heritage interpretation for Japanese visitors in AMCNP may be influenced by the degree of communicators' intentions for cross-cultural communication. Extended from the first and second conclusions, the third conclusion is that the possible outcome of heritage interpretation for Japanese visitors in AMCNP can be determined by the interpretation providers' intentions to communicate with Japanese visitors. The study identified that guided activities in AMCNP aims more to deliver heritage interpretation to Japanese visitors than interpretive settings at two visitor facilities, the DOC visitor centre and Sir Edmund Hillary Alpine Centre. The investigation of these facilities identified that they are lack in approaching international visitors, including Japanese visitors. While different tour guides may deliver different aspects of heritage interpretation in AMCNP depending on the language and cultural barriers to Japanese visitors, some tour guides, even non-Japanese guides, intended to deliver not only the recreational aspect of heritage interpretation, but also the educational aspect. In contrast, the visitor facilities in AMCNP appeared to have less intention to accommodate

Japanese visitors' potential needs in communication, such as Japanese writings on displays, which limit the heritage interpretation to be delivered to Japanese visitors. Considering the gap between these two cases, interpretation providers' intentions to deliver heritage interpretation to Japanese visitors are considered as important elements of heritage interpretation in the national park.

Extended to the contexts of New Zealand national parks, these conclusions in a case of AMCNP indicate that heritage interpretation for Japanese visitors should be carefully designed and implemented not only by learning about the characteristics of Japanese visitors, but also by acknowledging the situation and competences of interpretation providers, DOC and tour guides, which can be the significant element for cross-cultural dimensions of heritage interpretation.

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Appendices

Appendix A. Research participants

- A.1. DOC personnel
- A.2. Tourism personnel

Appendix B. Research information sheet

- B.1.1. For tour guides – interview*
- B.1.2. For tour guides – observation*
- B.2. For DOC personnel
- B.3. Consent form

Appendix C. Interview schedule

- C.1. Interview schedule (Tour guides)*
- C.2. Interview schedule (DOC)*

Appendix D. Observation sheet (field observation)*

Appendix E. Brochures

- E.1. DOC walking brochure (Japanese)
- E.2. DOC walking brochure (English)

Appendix F. DOC General Concessionaire Monitoring Form

*Note: Due to the shift of this research from as a PhD thesis to as a Master thesis after the data collection in May 2011, some information (especially about the researcher's introduction part) appears different from the actual information of the research. Original documents are attached.

Appendix A

Research participants

A.1 Research participants of DOC personnel (managers and staff)

Pseudonym	Position/division	Nationality	Relevance to heritage interpretation	Background
Mark	Area Manager	NZ	Manager	Manager in other area
Sarah	Community Relation Programme Director	NZ	Manager in communication	
Rapata	Concession manager	NZ	Monitoring and resource provider	Ex-programme director
Amiria	Visitor Centre supervisor	NZ	Operational manager	Ex-interpretation consultant
Jessica	Visitor Centre staff	NZ	Front-side (desk) interpreter	
Kahu	Visitor Asset staff	NZ	Monitoring	Ex-tour guide

A.2 Research participants of tourism personnel (managers and guides)

Pseudonym	Position/division	Nationality	Language for guiding	Background
Dominic	Tourism Manager	NZ	English	Long-time manager in AMCNP
Yuta	Trekking manager	Japan	Japanese	Ex-trekking guide
Brandon	Glacier tour manager	NZ	English	Ex-river activity manager
George	4WD tour manager	NZ	English	Ex-customer service manager
Ron	SEHAC manager	Australia	English	Ex-hotel manager
Paul	Trekking guide	Other than NZ and Japan	Japanese/English	Ex-mountaineering guide in another country
Ayaka	Trekking guide	Japan	Japanese/English	Ex-trekking guide in Japan
Rikiya	Trekking guide	Japan	Japanese/English	Ex-trekking guide in Japan
Sayuri	Trekking guide	Japan	Japanese	Ex-tour leader
Fusako	Trekking guide	Japan	Japanese	Ex-tour leader
Kazu	Trekking guide	Japan	Japanese	Ex-TV announcer

Appendix B

Research information sheet

B.1 Research information sheet (for tour guides) - interview

ID# _____

Lincoln University

Faculty of Environment Society and Design

Research Information Sheet

You are invited to participate in a project entitled “*Cross-cultural dimensions of heritage interpretation in New Zealand national parks – a case study of Japanese visitors.*” The aim of this project is to *explore communication between Japanese visitors, Department of Conservation managers and staff, and tour guides in heritage interpretation settings at Aoraki/Mount Cook National Park.* The project is being undertaken as part of the requirements for a PhD Degree in Tourism at Lincoln University.

Your participation in this project will involve answering interview questions, which will take approximately 30 minutes. If you feel uncomfortable to answer any or all questions in the interview, you may choose not to answer. Furthermore, you may withdraw from the project without explanation at any time within two weeks of your participation. Your participation in this interview is totally voluntary; there is no relation with your status or performance in your organisation.

I would like to use an audio recording device during the interview in order to capture as much information as possible, and seek your consent for this on the accompanying form. The transcribed documents will be available.

The results of the project may be published, but you may be assured of the complete anonymity gathered in this investigation. To ensure anonymity and confidentiality the following steps will be taken:

1. *The name will not be used as a part of data dissemination. Pseudonym will be used,*
2. *Consent forms and data will be kept separately in secure storage.*
3. *Some parts of your comments might be cited as an opinion in this study; otherwise, only the aggregated data will be used.*
4. *No individual identifying information will be presented. Confidentiality and anonymity will be ensured by using identification codes.*

If you have any questions, I would be happy to answer them at any stage of the research. Contact me at:

Tomohiro Hara
Faculty of Environment, Society and Design, Lincoln University
PO Box 84, Lincoln University, Lincoln 7647, Christchurch, New Zealand
Phone: +64-3-325-3838 (ext.8237) Mobile: +64-22-6949792
Email: tomohiro.hara@lincolnuni.ac.nz

If you have any concerns in connection with the answers you have provided or the manner in which the project was carried out, please contact the project’s supervisor:

Dr. Stephen Espiner
Phone: +64-3-325-3838 (ext. 8770)
Email: Stephen.Espiner@lincoln.ac.nz

Dr. Emma Stewart
Phone: +64-3-325-3838 (ext. 8926)
Email: Emma.Stewart@lincoln.ac.nz

The project has been reviewed and approved by Lincoln University Human Ethics Committee.

B.2 Research information sheet (for tour guides) - observation

ID# _____

Lincoln University

Faculty of Environment Society and Design

Research Information Sheet

You are invited to participate in a project entitled "*Cross-cultural dimensions of heritage interpretation in New Zealand national parks – a case study of Japanese visitors.*" The aim of this project is to *explore communication between Japanese visitors, Department of Conservation managers and staff, and tour guides in heritage interpretation settings at Aoraki/Mount Cook National Park.* The project is being undertaken as part of the requirements for a PhD Degree in Tourism at Lincoln University.

Your participation in this project will involve no specific tasks. While you conduct your guiding tour, the researcher will observe your interaction with Japanese visitors when it's about heritage interpretation of this national park. The researcher will maintain his profile as low as possible and keep his activity unobtrusive to your guiding and tour participants' enjoyment. You may withdraw from the project without explanation at any time within two weeks of your participation. Your participation in this interview is totally voluntary; there is no relation with your status or performance in your organisation.

The results of the project may be published, but you may be assured of the complete anonymity gathered in this investigation. To ensure anonymity and confidentiality the following steps will be taken:

1. *The name will not be used as a part of data dissemination. Pseudonym will be used.*
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Phone: +64-3-325-3838 (ext. 8926)
Email: Emma.Stewart@lincoln.ac.nz

The project has been reviewed and approved by Lincoln University Human Ethics Committee.

B.3 Research information sheet (for DOC personnel) - interview

ID# _____

Lincoln University

Faculty of Environment Society and Design

Research Information Sheet

You are invited to participate in a project entitled "*Cross-cultural dimensions of heritage interpretation in New Zealand national parks – a case study of Japanese visitors.*" The aim of this project is to *explore communication between Japanese visitors, Department of Conservation managers and staff, and tour guides in heritage interpretation settings at Aoraki/Mount Cook National Park.* The project is being undertaken as part of the requirements for a PhD Degree in Tourism at Lincoln University.

Your participation in this project will involve answering interview questions, which will take approximately 30 minutes. If you feel uncomfortable to answer any or all questions in the interview, you may choose not to answer. Furthermore, you may withdraw from the project without explanation at any time within two weeks of your participation. Your participation in this interview is totally voluntary; there is no relation with your status or performance in your organisation.

I would like to use an audio recording device during the interview in order to capture as much information as possible, and seek your consent for this on the accompanying form. The transcribed documents will be available.

The results of the project may be published, but you may be assured of the complete anonymity gathered in this investigation. To ensure anonymity and confidentiality the following steps will be taken:

5. *The name will not be used as a part of data dissemination. Pseudonym will be used,*
6. *Consent forms and data will be kept separately in secure storage.*
7. *Some parts of your comments might be cited as an opinion in this study; otherwise, only the aggregated data will be used.*
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If you have any questions, I would be happy to answer them at any stage of the research. Contact me at:

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Dr. Stephen Espiner	Dr. Emma Stewart
Phone: +64-3-325-3838 (ext. 8770)	Phone: +64-3-325-3838 (ext. 8926)
Email: Stephen.Espiner@lincoln.ac.nz	Email: Emma.Stewart@lincoln.ac.nz

The project has been reviewed and approved by Lincoln University Human Ethics Committee.

B.4 Consent form

ID# _____

Consent Form

Name of Project: Cross-cultural dimensions of heritage interpretation in New Zealand national parks – a case study of Japanese visitors

I have read and understood the description of the above-named project. On this basis I agree to participate as a subject in the project, allow use of audio recording, and I consent to publication of the results of the project with the understanding that anonymity will be preserved. I understand also that I may withdraw from the project, including withdrawal of any information I have provided, within two weeks of my participation.

For interview only: Permission for audio-recording (Yes, you can use / No, you cannot use)
*please tick one.

Name: _____

Signed: _____ Date: _____

Appendix C

Interview schedules

C.1 Interview schedule – tour guides

Interview schedule – tour guides

Thank you for your time to participate in my research project today. The title of this research project is “Cross-cultural dimensions of heritage interpretation in New Zealand national parks - a case study of Japanese visitors.” Today, I would like to ask you some questions about your guiding activities in Aoraki/Mount Cook National Park, specifically for Japanese visitors.

[Research information & Informed consent procedure]

I would like to ask about you as a guide. (In case of guiding company manager, he/she will represent a group of guides in his/her company)

1. How long have you worked as a guide (with current employee, in this national park)?
2. How did you become a tour guide in this national park?
3. What is your role in your guiding company?
4. What are the sources of your knowledge about the national park?
5. What is your role for Japanese clients on your guided tour?

I would like to ask about your guided tour.

6. What kinds of experience does your guided tour provide to Japanese clients? Where does the tour go? How long does it last?
7. What feature of the national park does your guided tour present?
8. What is the goal of your guided tour? Do you deliver any key messages to your Japanese clients? Any messages related to heritage (conservation)?
9. Do you run tours for non -Japanese and not solely Japanese visitors? Do you have any challenges in guiding practices for Japanese visitors in comparison with other tour participants?

I would like to ask about interactions with your Japanese clients.

10. How would you describe Japanese clients on your tour?
11. What are your Japanese clients' interests in their participation in your guided tour?
12. How do you communicate or interact with Japanese clients? How do you deliver the goal (or key messages) of your guided tour to your Japanese clients?
13. Do you have any important elements of successful guiding for Japanese visitors?

I would like to ask about relationship with DOC and the national park / world heritage site.

14. How do you describe the relationship between your company (or you) and DOC in terms of your guiding business? (Working together? Administrative process only? etc)
15. What sort of procedure does your company (or you) go through in order to conduct your guiding business in this national park?
Do you use any resources from DOC? (For example, interpretation handbook, park information, seminar etc). Are there opportunities to refresh or up-date information? Does DOC audit the information you provide on the tour?
16. How do you deliver heritage-related information about conservation and management to your Japanese clients? (Direct translation, interpretation/mediation, key points, etc)
17. What evidence or feedback do Japanese clients have that key messages are understood or acted upon?

Lastly, do you have anything you would like to add? Or, any questions about this research?

Thank you for your participation.

Researcher's note:

Location of the interview: _____

Time, date, duration of the interview: _____

Description of interviewee: _____

Weather: _____

Note _____

C.2 Interview schedule – DOC personnel

Interview schedule – DOC managers and staff

Thank you for your time to participate in my research project today. The title of this research activity is “Cross-cultural dimensions of heritage interpretation in New Zealand national parks - a case study of Japanese visitors.” Today, I would like to ask you some questions about heritage interpretation in Aoraki/Mount Cook National Park. Later, I would also like to ask you about how DOC provides Japanese visitors with opportunities for heritage interpretation, including concessionaires.

[Informed consent procedure]

I would like to ask you about your role and task.

1. What is your role in DOC?
2. How long have you worked for DOC? How long have you worked here in this national park?

I would like to ask you about visitor experience in the national park.

3. What features do you think attract people to the park?
4. From the DOC’s perspective, what do you want visitors to learn from the experience in the national park?

I would like to ask you about heritage interpretation in the national park.

5. What kinds of heritage interpretation opportunity do you, as a park manager (or park staff), provide visitors?
6. What do you intend to address in the heritage interpretation settings? What are the key messages you intend to deliver? Any particular messages to Japanese visitors?

I would like to ask you about heritage interpretation opportunities for Japanese visitors.

7. What opportunities do Japanese visitors have to receive heritage interpretation?
8. What role do guiding concessionaires play in delivering heritage interpretation to Japanese visitors?
9. How do you evaluate the current provision of heritage interpretation for Japanese visitors?
10. Are there any issues and challenges relating to non-English speaking groups, like Japanese visitors? What are they? How can you improve heritage interpretation?

I would like to ask you about relationships with guiding concessionaires in heritage interpretation.

11. How do you work with guiding concessionaires to deliver heritage interpretation opportunities to visitors?
12. Are there any inquiries about visitor management and heritage interpretation from guiding concessionaires?

<The questions below will be asked to the managers and staff in management role>

13. In concession application, is there any requirements for guiding concessionaires in heritage interpretation? How do guiding concessionaires fulfil the requirements?
14. How does DOC review guiding concessionaires’ practices? (How often? Who reviews them?)
15. Does DOC provide some opportunities for both DOC and guiding concessionaires to share key messages about heritage interpretation (for Japanese visitors)? If yes, what sort of communication does DOC have with guiding concessionaires about heritage interpretation?
16. What resources or training does DOC provide for guiding concessionaires to satisfy the requirements in heritage interpretation delivery?

I would like to ask you for additional informants if I need to know more about heritage interpretation in this national park. Also, I would appreciate if you can refer me to some guiding concessionaires in this national park.

Lastly, do you have anything you would like to add? Or, any questions about this research?

Thank you for your participation.

Researcher’s note:

Location of the interview: _____

Time, date, duration of the interview: _____

Description of interviewee: _____

Weather: _____

Note: _____

Appendix D

Observation sheet (Field observation)

Date: _____

Time: ____:____ to ____:____

Weather: _____

Activity: _____ (Company: _____ / Guide: _____)

Location: _____, _____, _____

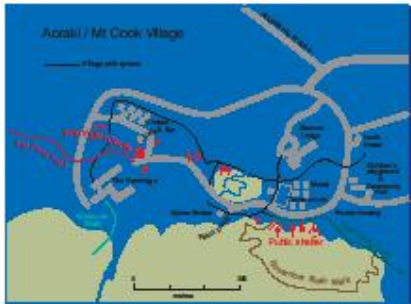
Objectives:

To describe interpretation settings (activities / facilities)

Describe:

- heritage interpretation settings (location, theme)
- Interpreters' action in heritage interpretation

Note:



はじめに

このフレットは、国定公園でウォーキングを楽しむための情報を提供しています。すべてのトラックは、このフレットに示されたルートに沿って歩かせるコースとして用意されています。以下の紹介するコースは、山小屋やキャンプ場などのポイントからスタートし、山小屋やキャンプ場まで戻ります。また、山小屋やキャンプ場からスタートするコースもいくつかあります。

持ち物

ほとんどのコースには、ランニングシューズや登山杖などの道具が必要です。山小屋やキャンプ場には、トイレや炊事場などの施設があります。また、山小屋やキャンプ場には、トイレや炊事場などの施設があります。

注意事項

登山の際は、必ず最新の天気予報を確認してください。また、山小屋やキャンプ場には、トイレや炊事場などの施設があります。

村からのウォーキング・トラック

オパナーズ・ブッシュ・ウォーク

時間：約1時間
 国定公園の入り口、オパナーズ・ブッシュの入り口からスタートし、オパナーズ・ブッシュの入り口まで歩きます。オパナーズ・ブッシュの入り口からスタートし、オパナーズ・ブッシュの入り口まで歩きます。

ポーウェン・ブッシュ・ウォーク

時間：約1時間
 国定公園の入り口、ポーウェン・ブッシュの入り口からスタートし、ポーウェン・ブッシュの入り口まで歩きます。ポーウェン・ブッシュの入り口からスタートし、ポーウェン・ブッシュの入り口まで歩きます。

ダレンコー・ウォーク

時間：約1時間
 国定公園の入り口、ダレンコーの入り口からスタートし、ダレンコーの入り口まで歩きます。ダレンコーの入り口からスタートし、ダレンコーの入り口まで歩きます。

レッド・ターンズ・トラック

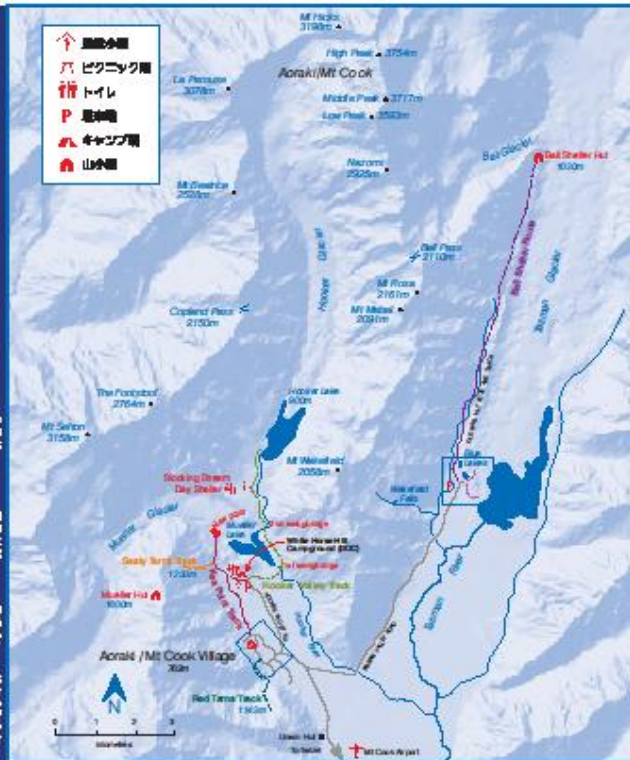
時間：約1時間
 国定公園の入り口、レッド・ターンズの入り口からスタートし、レッド・ターンズの入り口まで歩きます。レッド・ターンズの入り口からスタートし、レッド・ターンズの入り口まで歩きます。

マアリー・ターンズ・トラック

時間：約1時間
 国定公園の入り口、マアリー・ターンズの入り口からスタートし、マアリー・ターンズの入り口まで歩きます。マアリー・ターンズの入り口からスタートし、マアリー・ターンズの入り口まで歩きます。

記号

- ↑ 国定公園
- △ ピクニック場
- 🚻 トイレ
- P キャンプ場
- 🏠 山小屋



このフレットは、国定公園でウォーキングを楽しむための情報を提供しています。すべてのトラックは、このフレットに示されたルートに沿って歩かせるコースとして用意されています。以下の紹介するコースは、山小屋やキャンプ場などのポイントからスタートし、山小屋やキャンプ場まで戻ります。また、山小屋やキャンプ場からスタートするコースもいくつかあります。



ケア・ポイント・ウォーク

時間：村から徒歩約1時間 / ホワイト・ホース・ヒル (White Horse Hill) キャンプ場まで
時間：約1時間
 国定公園の入り口、ケア・ポイントの入り口からスタートし、ケア・ポイントの入り口まで歩きます。ケア・ポイントの入り口からスタートし、ケア・ポイントの入り口まで歩きます。

フッカー・ヴァレー・トラック

ホワイト・ホース・ヒル (White Horse Hill) キャンプ場からの時間：約1時間
時間：約1時間
時間：約1時間
 国定公園の入り口、フッカー・ヴァレーの入り口からスタートし、フッカー・ヴァレーの入り口まで歩きます。フッカー・ヴァレーの入り口からスタートし、フッカー・ヴァレーの入り口まで歩きます。

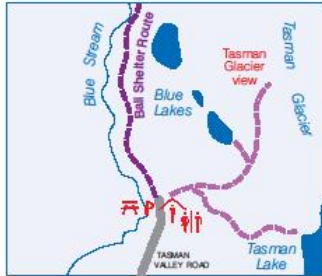
ク・ワコロのサム - 国定公園の入り口

ク・ワコロのサムは、国定公園の入り口にある重要な施設です。ここでは、国定公園の入り口に関する情報を提供しています。また、国定公園の入り口に関する情報を提供しています。

E.2 DOC walking brochure (English)

Tasman Valley Walks

The Tasman Valley Road is a scenic 8-kilometre drive on an unsealed road to the Blue Lakes carpark and shelter.



Blue Lakes and Tasman Glacier view

Time: 40 minutes return

Start from the Blue Lakes shelter and meander up past the lakes to a viewpoint on the moraine wall. There are good views of the lower Tasman Glacier and the mountains at the head of the valley. The lakes offer good swimming in summer and can be reached by making a side trip off the main track. The Blue Lakes, originally named because of their intense blue colour, could now be more accurately described as green ponds.



Tasman Glacier - Nick Groves

Tasman Glacier Lake

Time: 50 minutes - 1 hour

This trip branches off the Tasman Glacier View Track just past the Blue Lakes Shelter and leads to a viewpoint of the glacier terminal lake and the source of the Tasman River. Icebergs can be seen floating in the lake in summer, and in winter the lake freezes over.

Ball Shelter Hut Route

Time: 3-4 hours one way

From the Blue Lakes carpark, follow the line of the old Ball Hut Road alongside Tasman Glacier. Ball Shelter is close to the historic Ball Hut site and offers superb views of the glacier and surrounding peaks. Take care, as the moraine wall in this area and along the road is very unstable. Sign your intentions at the Visitor Centre if you wish to stay at the hut, and pay your fees before departing.

General information

The Department of Conservation Visitor Centre has displays and information on the Aoraki/Mount Cook region. Weather forecasts, up-to-date track information and conservation merchandise, including publications and maps, are also available. There are no banks at Aoraki/Mount Cook village but EFTPOS facilities are available.

Useful phone numbers

Visitor Centre:
Phone (03) 435 1186
Fax (03) 435 1080
Weather (03) 435 1171
Hermitage: (03) 435 1809

Hostelling International
Mount Cook:
(03) 435 1820
Alpine Guides: (03) 435 1834
Old Mountaineer Cafe & Bar:
(03) 435 1890

Published by
Department of Conservation
Private bag 4715
Christchurch
2005



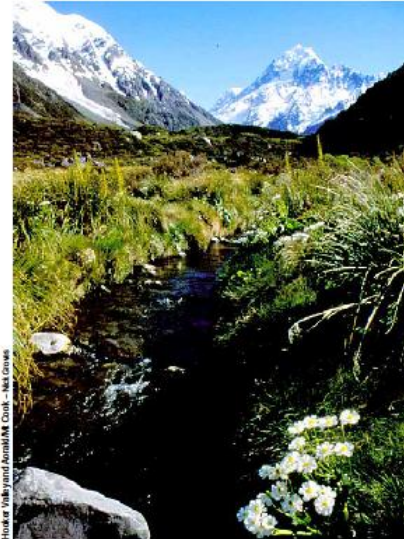
Tasman Lake - Brent Shears



Walks in Aoraki/Mt Cook National Park



CANTERBURY



Hooker Valley from Aoraki/Mt Cook - Nick Groves

Department of Conservation
Te Papa Atawhai

Aoraki/Mount Cook National Park

The purpose of this 70,111-hectare park is to preserve a magnificent and unique mountain area in its natural state for the benefit and enjoyment of all people. It encompasses 65 km of the Southern Alps/Kā Tiritiri o te Moana and the longest glacier in New Zealand. The nucleus of the park was set aside as recreation reserve in 1885 and 1887, but it was not formally gazetted as a national park until 1953.

In 1851 Captain J. L. Stokes, sailing down the West Coast, gave the mountain its European name, Mt Cook, in honour of the English navigator Captain James Cook.

At 3754 metres, New Zealand's tallest peak is known to Māori as Aoraki. According to legend, Aoraki was a young boy in the canoe Te Waka a Aoraki, which was stranded on a reef and tilted to one side. Aoraki and his brothers climbed to the high side and sat on the wreckage. The south wind froze them and turned them into stone, creating the Southern Alps/Kā Tiritiri o te Moana.



Aoraki/Mt Cook and Mueller Lake - Nick Groves

Mountains and glaciers

The magnificent alpine scenery has been formed by a combination of uplift and erosion. Rapid mountain building on the eastern side of the Alpine Fault line began about 2 million years ago. Present uplift is about 10 mm per year. However, the erosive forces of snow, ice, water and climatic extremes, particularly during glacial periods, have kept in balance with the uplift, creating the present rugged and spectacular landscape.

The glaciers that have helped shape the park's landscape include five major valley systems: Godley, Murchison, Tasman, Hooker and Mueller. The Tasman Glacier, clearly visible from the main highway at the entrance of the park, is 29 km long and up to 3 km wide. Although covered with rock material in its lower reaches, the ice of the Tasman is about 600 metres deep near the Hochstetter Icefall.

History

The first attempt to climb Mount Cook was made in 1882 by an Irishman, the Reverend W.S. Green, and two Swiss guides. Although his party climbed to within 200 metres of the top, it was not until 1894 that the summit was reached, by three New Zealanders: Tom Fyfe, Jack Clarke and George Graham. Today the park is recognised as one of the finest mountaineering areas in the world, for both experienced and novice climbers. High-level huts are equipped with radios for climbers to use, and information on huts, fees, weather and in winter, avalanche conditions, can be obtained from the Visitor Centre.

Climate

Average rainfall: 4000 mm/year
Rain days: 149/year
Hours of sunshine: 1528/year
Snow on ground: 21 days/year
Temperature range: -10°C - 30°C



Kea - Nick Groves

Protect plants and animals
Remove rubbish
Bury toilet waste

Keep streams and lakes clean
Take care with fires
Keep to the track

Respect our cultural heritage
Toitu te whenua
(Leave the land undisturbed)

Flora and fauna

With only small patches of silver beech/tawhai left after early burnoffs, most of the native flora is found in the alpine shrublands and tussock grasslands. Over 300 species of plants are found in the park. Among the most spectacular of these are many varieties of mountain buttercup (*Ranunculus*) and daisy/tikumu (*Celmisia*). The famed Mount Cook fly, *Ranunculus lyalli*, is the largest butterfly in the world.

About 40 species of birds are found in the park, and perhaps the most distinctive of these is the kea, a mountain parrot well known for its mischievous antics. The only true alpine bird is the tiny rock wren/piwauwau, which survives the winter in high rock basins. However kea, falcons/karearea and black-backed gulls/karoro can be found soaring in higher areas.

The park is rich in invertebrate fauna, including large dragonflies, grasshoppers, distinctive moths and butterflies. A black alpine weta, known as the Mount Cook flea, is found above the snowline. The jewelled gecko lives in the region but is so secretive that it is rarely seen.



Mountain daisy - L. Bell



Kibreaea - Nick Groves



Black mountain ringlet



Snowflōra - B. Ryan



Mt Cook buttercup - Brent Shears



ENVIRONMENTAL
CODE

Appendix F General Concessionaire Monitoring Form

GENERAL CONCESSIONAIRE MONITORING FORM

OPERATION:
WEATHER:

DATE:
DOC STAFF:

TIME:
STAFF:

Relevant section of licence	Items/Activity	DOC Comment/Action	Comment/Action
	<p>Structure and site alterations.</p> <p>Maintain in good repair</p> <p>Improvements requested? Land or buildings</p> <p>All buildings have current Building Act WOF and comply with fire service requirements.</p> <p>Any new structures? Grantors written approval</p>		
	<p>Other Obligations</p> <p>Control pest or rodent infestations</p> <p>Keep clear of noxious plants</p> <p>Comply with sanitation, Building WOF etc</p> <p>Comply with total number of clients</p>		

Docdm-282361
Concessionaire Inspection Form

	<p>approved and client / guide ratios</p> <p>Protection of the Environment.</p> <p>Interfere with, remove, damage or endanger the natural features, animals, plants</p> <p>Bring any plants or animals onto the land</p> <p>Deposit any rubbish, contaminate water body etc</p>		
	<p>Advertising</p> <p>New advertising/signage? Approved by DCC Include concession number?</p> <p>Opportunity to include environmental message in new promotional or advertising material?</p>		
	<p>Safety</p> <p>Any issues? HSE Plans operating satisfactorily?</p> <p>Any natural events or activities in surrounding environment that may endanger the public or environment?</p>		

Docdm-282361
Concessionaire Inspection Form

	Any obvious hazards? LAST TIME SAFETY PLAN WAS AUDITED / PEER REVIEWED		
	Safety briefing conducted		
	Fuel Storage No leaks		
	Interpretation Resources available		
	Accuracy and relevance of presentation		
	Miscellaneous No dogs, cats or other animals		

Docdm-282361
Concessionaire Inspection Form

	Concerns: Has the concessionaire got any concerns in regard to the concession that the Department needs to be aware of.		

Docdm-282361
Concessionaire Inspection Form